

مجلة

أهل الحديث

MAGAZINE AHL E HADITH

AUGUST-SEPTEMBER 2023
NUMBER 1

مجلة

أهل الحديث

Magazine Ahl e Hadith

Rabi Al Awwal 1445
August-September 2023
Number 1

بسم الله الرحمن الرحيم

اللهم صل على محمد وآل محمد

Table of Contents



CHAPTER 1
THE ROLE OF AHLE HADITH SCHOLARS IN POLITICS IN PAKISTAN.

BY SHAYKH IBTISAM ELAHI ZAHEER

The Role Of Ahle Hadith Scholars In Politics In Pakistan.

Extracts from the book "*Mosque Imam as Opinion leader*" (Published by Idara Tarjuman-Us-Sunnah) by Shaykh Ibtisam Elahi Zaheer.

As we are having elections in Pakistan at the end of the year 2023, it is very important for Ahl e Hadith to register and vote in elections so Ahl e Hadith scholars such as Shaykh Ibtisam Elahi Zaheer are elected. We will in next numbers of this magazine share more Fatwa of scholars on the permissibility to vote and enter parliament in a Muslim country such as Pakistan or a Non-Muslim country such as India.

Shaykh Ridhaullah Mubarakpuri translated in India the epistle "*Mashru'iyatu Dukhul ila Majalis Tashri'iyah wa Qubul Al-Wilayah Al-Aamah fi Zil Al-Anzimah Al-Mua'sarah*" of Shaykh Abdur Rahman Abdul Khaliq in Urdu. This contains Fatwas of major scholars allowing entering parliament. Likewise this epistle of Shaykh Abdur Rahman Abdul Khaliq was also translated in Pakistan by Hafiz Muhammad Ishaq Zahid and was published in the Magazine "*Mohadis*" of Shaykh Abdur Rahman Madni.

Shaykh Ibtisam Elahi Zaheer in his book "Mosque Imam as an Opinion Leader" gave a good glimpse at the active role of Ahl e Hadith Scholars in politics in Pakistan. This book was written by Shaykh Ibtisam Elahi Zaheer in English as a paper for his Master of Arts in Mass Communication in the University of Punjab.

Shaykh Ibtisam Elahi Zaheer wrote on p 71 and after this book: As Pakistan emerged on this globe a purely ideological state with its governing ideology, i.e. the religion of Islam. Therefore, it was a must that flag bearers of this ideology be given due respect. The flag bearers of this ideology were Ulema.

Even Quaid-e-Azam Muhammad Ali Jinnah could gain popularity among religious masses when scholars of all sects supported him. Shia scholar Mufti Kifayat Husain, Barelvi scholar Maulana Bidayuni, Deobandi scholar Maulana Shabbir Ahmed Usmani and Ahle Hadith scholar Maulana Dawood Ghaznavi, Maulana Ibrahim Mir Sialkoti and Maulana Sana Ullah Amritsari were strong supporters of Quaid-e-Azam Muhammad Ali Jinnah.

Though Congress was the representative of Hindus, it could not ignore the support of Ulema. Maulana Abul Kalam Azad, Maulana Abdul Qadir Kasuri and

Maulana Ismail Salfi were strong supporters of Congress. Congress could only survive in Muslim majority zones with the support of these Ulema.

After independence of Pakistan, Ulema continued playing their role in religio-political sectors. Some of the leading scholars after independence of Pakistan were Syed Mohammad Dawood Ghaznvi, Maulana Abul A'ala Maudoodi and Syed Attaullah Shah Bukhari. Though Maulana Maudoodi was a university graduate and cannot be taken as a mosque Imam. However, because of his efforts towards the political cause of Islam, he was respected among all sects of Muslims.

In the mid 1960's Mufti Mahmood emerged a strong political leader in N.W.F.P and Balochistan and was able to become Chief Minister of N.W.F.P in 1970. His sect also produced a political leader of high worth i.e. Maulana Abdul Haq.

During the mid 70's the credibility of Mosque Imam was at its full swing. The whole country accepted 'Maulvis' as their leaders due to the anti-socialist movement. A major fraction of the Pakistan National Alliance was a group of Mosque Imams. Though Air Marshal Asghar Khan and Nawabzada Nasrullah Khan were also among leaders of alliance but the popularity was gained due to the participation of Maulana Maudoodi, Mufti Mahmood, Shah Ahmed Noorani, Ehsan Elahi Zaheer, Maulana Ghulam Ali Okarvi, Maulana Mueen-ud-din Lakhvi, Mian Jamil Ahmad Sharqpuri, Maulana Gulzar Ahmad Muzhari and so on.

More than 50% ticket holders of Pakistan National Alliance were Ulema. A seat division chart of national assembly in 1970 is given below:

Pakistan Muslim League	36
Tahrik-e-Istiqlal	31
Jamaat-e-Islami	31
Jamiat-Ulema-e-Pakistan	25
Jamiat-Ulema-Islam	23
Pakistan Democratic Party	13
Khaksar Tehrik	9

This chart itself indicates the importance of religious parties in the 70's. The interesting fact is that not only religious parties contained Ulema but also a major part of secular parties like PDP and Tehrik-e-Istiqlal also contained Ulema.

Allama Zaheer was secretary information of Tahrik-e-Istiqlal, Mueen-ud-din and Abdul Qadir Ropari were also central leaders of PDP.

It was bad luck on the part of Ulema that agitation of PNA could not become fruitful and it wrongly ended into the evolvement of the dictatorial regime of General Muhammad Zia-ul-Haq.

General Zia-ul-Haq posted himself as a flag bearer of the ideology of Islam. Now there was no need of taking the Mosque Imam as representative of Islam. The reason for this was that the head of state was himself an agent or representative of Islam. General Zia-ul-Haq could not prove himself a true follower of Islam in many respects. Common man assumes that if Islam would come it would eliminate their difficulties and heal their wounds both psychological and economic, but unlucky 'Islam' came but it could not resolve the problems of common man. Interest on loan still prevailed in banks, night clubs were working, drinking was allowed in five stars hotels and restaurants, bazaars of sins (Bazar-e-Husan) were still part and parcel of culture of every big city, bribery was a coin of all government departments and flattery was still one of the most effective tools in running government affairs. Though all these acts had nothing to do with Islam but even then it created a bad impression of Islam in the minds and psychologies of the public. It could not earn a good name for Islam and as a result of these social evils people lost their confidence in their ideology and faith. The Zia regime was a period when the status of the Mosque Imam was badly affected and he was no more credible in many sectors of life.

Religion was confined to personal matters of life. It had nothing to do with the social and political sectors of life. Secular approach penetrated the thinking of masses. Many so-called "intellectuals" started alleging that this country was not meant for Islam, although it was for Muslims. Pakistan was declared the land of Muslims not the land of Islam. Many quoted that trends of Quaid-e-Azam also indicated that Pakistan was meant to become a secular state. It was a fact that Quaid-e-Azam wanted this state to become a non-sectarian land but he never desired a non-religious land. Many of his quotations expose and reinforce his attachment with Allah ﷻ , Prophet of Islam ﷺ and Quran, the divine Book of Islam.

The strong reason for all this activity was western intervention in our political and economic sectors. They were actually the government framing powers in our country, so they made their puppets in every field of life. These puppets always worked for their interests at very low costs. They raise the slogans of social

equity, human rights, women rights and so on. They were also paid for humiliating Islam and Maulvi. Maulvi was not only condemned for his flaws but he was also condemned because he was the torch-bearer of Islam.

Another reason for the downfall of the status of Maulvi and Islam was the superstitious philosophy governing the ideas of people which was the result of mixing with Hindus and other religious philosophies like Jainmatt and Buddhmut. Actually it was a sort of competition between two nations. Hindu assumed their gods were the supernatural beings and God of heavens was forced to accept their consultancy, orders, requests and commands. Muslims believe in one God but observing the path of Hindus and traditions of other religions they started linking supernatural incidents with Prophets عليه السلام and saints. This was not a real picture of Islam. Although it has preached its followers to respect them, for the base of their respect is the service rendered by them to uplift the flag of Islam.

The Prophet's عليه السلام whole life is a full-fledged picture of restless and motivated efforts for the sake of His course. He was beaten many times in bazars of Makkah, many times his blood wetted his beard and cloths. Thorns were spread along the paths which he used to move, but he never cared for these problems. Muslims instead of taking lessons from his restless, committed, dynamic, motivated, pious and devoted personality started insisting on his supernatural attributes. Many concocted stories about deceased saints (lying in their graves) were also spread. These stories were reiterated by ignorant 'Maulvis' in sermons of "*Jumma and Eid*".

New generation was a follower of rationalism. They checked all this with the stick of rationalism. Rationalism was not ready to agree with this philosophy. Students of universities and colleges were not ready to accept all these unbalanced and unreasoned stories. Slowly and steadily they started thinking and then speaking against Maulvi and his self-manufactured 'Islam'. The actual need was to unveil the reality and expose the real picture of Islam. Though sincere attempts were made, even then the real face of Islam could not be presented before emerging youth.

As for the current status of Imam is concerned, it is a bitter reality that his job is to teach children of very small ages, or in rural areas to teach some youngsters who are not interested in school education. People send their children to recite the Holy Book, because it is a tradition. They never think of adopting it practically or implementing it in their daily routines. Other jobs of Mosque Imam are reciting sermons once a week, announcing sermons of Nikah and leading

funeral ceremonies. Though there are some outstanding personalities who are proving their credibility in all the sectors of life, but on a whole social, economic and political sectors.

CHAPTER 2
DO IBN TAYMIYYAH AND IBN AL-QAYYIM CONSIDER THE BELIEF IN RUBUBIYYAH TO BE A REQUISITE IN THE CONCEPTUALIZATION OF IBADAH (WORSHIP) AND SHIRK (ASSOCIATING PARTNERS WITH ALLAH)?”

BY SHAYKH SULTAN AL-'UMAYRI



Do Ibn Taymiyyah And Ibn Al-Qayyim Consider The Belief In Rububiyyah To Be A Requisite In The Conceptualization Of Ibadah (Worship) And Shirk (Associating Partners With Allah)?"

By Shaykh Sultan Al-'Umayri

This is the translation of the first part of an article of Shaykh Sultan Al-'Umayri, by Ustadh Ibrahim Ahsan Farooqui (Youth Matters, Lahore)

The Introduction:

All praise belongs to Allah ﷻ the Lord of the Worlds, and may peace and salutations be upon the most noble of all Prophets and Messengers and upon his family and all of his companions.

As to what proceeds:

This is a paper in which I have intended to gather a number of evidences and proofs from the works of Ibn Taymiyyah and Ibn al-Qayyim which elucidate that they don't consider the belief in Rububiyyah to be a requisite in the conceptualization of Ibadah and Shirk.

Instead, they establish the concept of worship based on the achievement of the ultimate state of humility and utmost love, along with the corresponding apparent and inward actions. Additionally, they define the concept of Shirk as attributing any of Allah's ﷻ attributes to a created being or equating anything with Allah ﷻ in that which is rightfully exclusive to Him. This applies whether the belief in lordship is present in the created being or not.

The reader will find in this paper that the evidence and proofs from the words of Ibn Taymiyyah are very diverse and strongly supportive of this thesis. Ibn Taymiyyah describes this matter as something which is known in the religion by necessity and reiterates that there is a consensus on the matter.

It is perplexing both intellectually and methodologically to have a matter that Ibn Taymiyyah decisively settles in his general writings, repeatedly confirms, and emphasises as a necessary component of the Muslims' religion, only for it to

become ambiguous to him later or be contradicted numerous times in his other writings without his awareness of it, or that he reconsidered his position without indicating it.

The paper has been divided into two sections:

1. The first section presents evidence and proofs from the words of Ibn Taymiyyah and Ibn al-Qayyim, showing that they do not consider belief in lordship (Rububiyyah) as requisites for the concepts of worship and shirk (associating partners with Allah ﷻ).
2. The second section addresses the claim that Ibn Taymiyyah and Ibn al-Qayyim confined the causes of shirk to the belief in lordship.

It is essential to emphasise that the primary purpose of this paper is to thoroughly examine these two sections. As for exploring the same topic in light of religious texts and scholars' statements, it has been studied in previous works, and it will be discussed in subsequent research.

The First Section:

Evidence and Proofs for Not Making the Belief in Lordship (Rububiyyah) a Requisite in the Conceptualization of Worship (Ibadah) and Shirk from the Words of Ibn Taymiyyah and Ibn al-Qayyim

It is undoubtedly clear and unequivocal to anyone who reads the words of Ibn Taymiyyah and Ibn al-Qayyim regarding the issues of monotheism (Tawhid) that they do not stipulate belief in lordship as a prerequisite in the conceptualization of worship and shirk. Their statements on this matter are explicitly decisive and evident, diverse in meaning, and thus reaching a high degree of clarity and lucidity.

Thus the situation in the realm of monotheism is no different from their stance on the topic of the Names and Attributes of Allah ﷻ . Anyone who has read their works in this area knows with certainty that they affirm the attributes of Allah ﷻ without distortion, negation, affirming a particular modality and without anthropomorphism. These concepts are necessarily known and understood from their own statements and cannot be doubted.

Nevertheless, while some claims have surfaced, attributing to Ibn Taymiyyah that he retracted his views on affirming divine attributes and adopted the approach of interpretation (Ta'wil) or delegation (Tafwidh), based on certain ambiguous sentences and passages found in some of his writings, similarly, there

have been claims attributed to Ibn Taymiyyah and Ibn al-Qayyim, stating that they do require belief in lordship in the conceptualization of worship and shirk. Some even suggest the possibility that Ibn Taymiyyah initially did not require belief in lordship in the conceptualization of worship and shirk but later changed his stance and began to stipulate it.

Both of these attributions are clearly erroneous, and they are entirely contradictory to what is necessarily known from the statements of Ibn Taymiyyah and Ibn al-Qayyim.

Indeed, accepting that Ibn Taymiyyah and Ibn al-Qayyim do not require belief in lordship in the conceptualization of worship and shirk and refuting them is much easier from a research perspective than persisting in the claim that they make the belief in Lordship a requisite in the conceptualization of worship and shirk.

To avoid unsubstantiated claims, I will mention from the words of Ibn Taymiyyah and Ibn al-Qayyim the evidence and proofs that support the notion that they do not require belief in lordship in the conceptualization of worship and shirk.

There is a significant amount of evidence in the writings of Ibn Taymiyyah and Ibn al-Qayyim indicating that they do not require belief in lordship in the conceptualization of worship and shirk. However, I will limit myself to ten points, which is as follows

Point no 1: Defining the true essence and reality of worship and its source.

Both Ibn Taymiyyah and Ibn al-Qayyim emphasised repeatedly that the essence and source of worship are rooted in utmost humility and ultimate love, along with the corresponding outward actions. They extensively reiterated this meaning, as they hardly mention the concept of worship without linking it to the essence of humility and love. If there were another foundational meaning, they would not have consistently overlooked it.

In explaining this meaning, Ibn Taymiyyah states:

"The essence of worship lies in the heart, which is the peak of humility combined with ultimate love. This can only be achieved through a feeling in the heart, by knowledge of it, by sensing it, and by will, intention, and choice." [1]

He also says:

"*Worship's essence is indeed humility. It is said, 'A road is called Mu'abbad if it is paved and well-trodden,' but the worship which we have been commanded with includes both the meaning of humility and love. It involves showing utmost humility to Allah ﷻ with the ultimate love for Him. If someone submits to a person while still harbouring hatred for them, they are not truly submitting to that person. Likewise, if someone loves something but does not submit to it, they are not truly submitting to it. For instance, a person may love their child or friend, but this alone does not suffice in worshipping Allah ﷻ . Instead, Allah ﷻ should be dearer to the servant than anything else, and Allah's ﷻ status should be greater than everything. Only He ﷻ deserves complete love and submission.*"[2]

Ibn Taymiyyah clarifies that the essence of worship revolves around love and points out the distinction between lordship (Rububiyyah) and divinity (Uluhiyyah), stating:

"*The early generations (Salaf), the Imams of Ahlul Hadith, the people of Tasawwuf, and many from the people of Kalam and the philosophers affirmed that He (ﷻ) is beloved for His essence and being alone, and nothing deserves to be loved for its essence and being except Him. This is the reality of divinity, the reality of the Abrahamic Faith (Millat Ibrahim), and whoever does not affirm this has not distinguished between lordship and divinity.*"[3]

Ibn al-Qayyim echoes the same meaning, he says:

"Worship consists of two fundamental elements: ultimate love with ultimate humility and submission. The Arabs say, 'A well-trodden (Tareequn Mu'abbad) path,' meaning a path that is well-trodden (paved). Worship (Ibadah) means humility and submission. If you love someone but are not submissive to them, you are not truly worshipping them. And if you are submissive to someone without love, you are not truly worshipping them until you are both loving and submissive."[4]

He also states

---

[1] Jawab Al-I'tiradhat Al-Misriyah 'alal Futya Al-Hamawiyah p 91
[2] Majmoo Al-Fatawa, vol 10 p 153
[3] Minhaj As-Sunnah An-Nabawwiyah, vol 3 p 165
[4] Madarij As-Salikin vol 1 p 95

“Among the characteristics of divinity is a form of servitude that stands on two legs without which it cannot stand: ultimate love combined with ultimate humility. This is the perfection of servitude, and the different ranks of creation vary based on their levels of love and humility.”[5]

Based on the previous definition, it is evident that the concept of worship according to Ibn Taymiyyah and Ibn al-Qayyim does not require believing in any aspect of lordship in the worshipped being, whether in terms of independence or influence on Allah's ﷻ will or following from it. Rather, what is required is the realisation of the essence of worship, which involves the utmost humility and ultimate love, along with the corresponding outward actions. Once this level is attained, the concept of worship is fulfilled in that specific context.

It is then highly improbable, both intellectually and methodologically, for this fundamental concept in the religion of Allah ﷻ and in the teachings of Ibn Taymiyyah and Ibn al-Qayyim to be restricted by another condition, namely, the belief in lordship in the created being, and they do not mention it when discussing the concept of worship and its fundamental meaning, nor do they mention it when talking about the essential and necessary components of Ibadah (worship).

If someone argues that ultimate humility and love in their view would only constitute worship if accompanied by belief in lordship, this is highly unlikely and merely an unsupported claim. On the contrary, Ibn Taymiyyah and Ibn al-Qayyim's repeated explanations of the concept of worship demonstrate the invalidity of such an assertion, as previously explained.

Point no 2: Defining the Essence of Shirk (Associating partners with Allah ﷻ).

Both Ibn Taymiyyah and Ibn al-Qayyim have repeatedly mentioned that the essence of shirk is the notion of equating the Creator with the creation. However, they also clarify that this equivalence does not have to be a complete equivalence in all respects, and belief in lordship in the created being is not a prerequisite for this equivalence.

In explaining this meaning, Ibn Taymiyyah states:

“Anyone who likens a creature to the Creator in any aspect or loves it in the same way the Creator is loved or described as the Creator is described, then they are a polytheist, as they have made a resemblance between Allah ﷻ and the created

[5] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 136

being in some aspect. So they have equated their Lord with the creation in that particular aspect, thus wronging their Lord."[6]

Ibn al-Qayyim also says:

> *"The essence of shirk is to resemble something to the Creator or to liken the created being to Him. This is the real form of resemblance, not the affirmation of perfect attributes that Allah ﷻ has described Himself with or that the Prophet Muhammad ﷺ described Him with. Whoever does this Allah ﷻ has inverted their heart, blinded their insight, and corrupted their intellect. They have turned monotheism into a likening the creation to the Creator, and they have turned this resemblance into a form of glorification and obedience. The polytheist likens the created being to the Creator in the attributes of divinity. Among the attributes of divinity are the exclusive ownership of harm and benefit, the bestowal and withholding of favours. This necessitates making supplication to Allah ﷻ alone, and placing fear, hope, and reliance solely on Him. Whoever attaches these attributes to a created being has indeed likened it to the Creator."*[7]

Furthermore, both Ibn Taymiyyah and Ibn al-Qayyim clarify that belief in lordship in the created being is not required for this resemblance and equivalence to take place.

Ibn Taymiyyah states:

> *"Polytheists do not equate between the Creator and others in everything, for no human being has ever claimed this, and it is inherently impossible for such a claim to be made and the children of Adam know this. However, among them, are those who crossed their limits and gave precedence to others over Allah ﷻ in worship and obedience. Yet, even in these cases, they did not affirm and equate everything between the Creator and others. Rather, they did so in certain matters. So whoever equates something between the Creator and others in any matter is a polytheist."* [8]

He also says:

> *"It is not permissible to equate Allah ﷻ with anyone else in anything. This is why Allah ﷻ says, 'Yet those who disbelieve hold other equal (Ya'diluna) to their Lord,' meaning that they are establishing "'Idl" for him and "'Idl" means 'likeness' (Al-Mithl). We previously mentioned that no one equates Allah ﷻ with anyone*

---

[6] Majmoo Al-Fatawa v 13 p 163
[7] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 182
[8] Jami Al-Masail, compiled by Shaykh Ozair Shams and his companions vol 3 p 279

else in everything. So whoever equates Allah with something in anything, they have indeed likened their Lord."[9]

Ibn Taymiyyah here considers the significant aspect in the concept of association (shirk) to be the equating of something other than Allah ﷻ with Allah ﷻ in certain aspects, even if it is limited and not related to the lordship (Rububiyyah), had he thought that equating Allah ﷻ with the creation was related to belief in Lordship of that creation, he would have clarified that.

Ibn Al-Qayyim says:

"This equivalence is mentioned in the verse which Allah ﷻ mentions relaying about them when they are in the Fire, saying to their gods and idols. "By Allah we were in clear misguidance when we equated you to the Lord of the Worlds". And it is known that they did not equate these things with Allah ﷻ in creation and Lordship. Rather they equated them with Allah ﷻ in love and glorification. This is also the equivalence mentioned in His saying: 'Yet those who disbelieve hold others equal to their Lord,' meaning they equated others with Him in worship, which is love and veneration. This is the most accurate statement."[10]

And Ibn Al-Qayyim says about the polytheists:

"It is known that they did not actually equate them with Allah ﷻ in terms of creation, sustenance, causing death, giving life, ownership, and power. Rather, they equated them with Allah ﷻ in love, veneration, submission, and humility. This is the height of ignorance and injustice. How can the dust be equal to the Lord of Lords, and how can slaves be equal to the Master of all beings?"[11]

Ibn Al-Qayyim here clearly mentions that the equivalence (shirk) practised by the polytheists is based on attributes outside the realm of lordship (Rububiyyah). They associate others with Allah ﷻ in terms of love, veneration, submission, and humility. Ibn Taymiyyah and Ibn Al-Qayyim attribute the concept of major Shirk to the act of equating something or someone else with Allah ﷻ in those aspects that are specific to Him. They also point out that it is not a requirement for the equivalence to be complete in all respects, nor does it need to be mixed with any aspect of lordship (Rububiyyah).

What the words of Ibn Taymiyyah and Ibn al-Qayyim entail is that any form of equating Allah ﷻ with His creation is considered an act of Shirk

[9] Jawab Al-I'tiradhat Al-Misriyah p 117
[10] Madarij As-Salikin vol 3 p 22
[11] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 132

(associating partners with Allah) and worshipping others besides Allah. For instance, anyone who equates Allah ﷻ with His creation in love commits Shirk, and similarly, one who equates Allah ﷻ with His creation in obedience commits Shirk.

Likewise, equating Allah ﷻ with any of His creation in reverence or equating the created beings with Allah ﷻ in His attribute of creation is also Shirk. Furthermore, considering anyone equal to Allah ﷻ in managing the universe is an act of polytheism. And this applies to every type of equivalence.

Point no 3: The Emphasization that Shirk in worship is distinct from Shirk in lordship (Rububiyyah).

Ibn Taymiyyah and Ibn Al-Qayyim emphasise that Shirk in worship is distinct from Shirk in lordship (Rububiyyah). They divide major Shirk into two categories:

1. Shirk in divinity and worship
2. Shirk in lordship.

While discussing the first category, they focus on acts of worship without necessarily mentioning the second category as a restriction or a clause. Ibn Taymiyyah describes the Shirk which makes one a disbeliever.

He says:

> ***"It can be divided into two types: Shirk in divinity and Shirk in lordship. Shirk in divinity involves associating partners with Allah ﷻ , for example, in worship, love, fear, hope, and seeking help from other than Allah ﷻ . This form of shirk can only be forgiven by repentance... The second type is shirk in lordship, which involves equating others with Allah ﷻ in terms of His ownership, control, giving, preventing harm, providing benefit, raising, lowering, honouring, and humiliating."*** [12]

Therefore, Ibn Taymiyyah categorised shirk in worship as distinct from Shirk in lordship and explained it as associating partners with Allah ﷻ in both apparent and hidden acts of worship.

And this notion is repeated in the words of Ibn Taymiyyah, where he says:

[12] Majmoo Al-Fatawa vol 1 p 91

"Shirk (associating partners with Allah) is of two types: Shirk in His lordship, by attributing to others some of His acts of Lordship… and Shirk in His divinity, by invoking others besides Him with supplication or seeking help." [13]

He also states:

"Shirk is of two types: one is Shirk in His lordship, and the other is Shirk in His divinity." [14]

Moreover, Ibn Taymiyyah, when mentioning the different categories of Shirk among the polytheists, mentions that their Shirk can be divided into two categories: Shirk in lordship and Shirk in divinity. He separates them as two distinct categories, each standing on its own.

He says:

"Among all disbelievers, none have ever equated a partner equal to Allah ﷻ in His essence, attributes, or actions. Not the dualist Magians, nor the Trinitarians, nor the polytheistic Sabians who worship planets and angels, nor the worshippers of Prophets and righteous individuals, nor the worshippers of idols and graves, none of them. Despite their diverse forms of disbelief and polytheism, they affirm and believe in the true Lord who has no equal in His essence, attributes, and all His actions. Yet, they commit Shirk with Him in His divinity by worshipping other deities alongside Him, making them intermediaries or partners. Or they commit Shirk in His lordship by attributing to others lordship over some creatures alongside Him, despite recognizing that He ﷻ is the Lord and Creator of those beings." [15]

Ibn Al-Qayyim mentions that the polytheists fall into two categories: the first includes those who commit Shirk in both lordship and divinity, and the second those who commit Shirk only in divinity (Al-Uluhiyah)…as he explained:

"The people of Shirk are of two categories: those who commit Shirk in His Lordship and His Uluhiyah such as the Magians and those who compete with them among the Qadariyah… The second category includes those who commit Shirk in His Uluhiyah and they accept that Allah alone is the Lord and Owner of everything, the Creator of all, the Lord of their ancestors, the Lord of the seven heavens, and the Lord of the mighty throne. Nevertheless, they worship others

[13] Iqtida As-Sirat Al-Mustqeem v 2 p 226
[14] Dar Ta'arudh Al-'Aql Wa Naql vol 7 p 390
[15] Majmoo Al-Fatawa vol 11 p 51

besides Him, equating them with Allah in love, obedience, and reverence. These are the ones who take partners besides Allah." [16]

This division unequivocally indicates that Ibn Al-Qayyim does not restrict Shirk to the belief in the lordship of the creation.

Point no 4: Basis that mandates apparent acts as sufficient to render a person guilty of major Shirk.

Consistently considering the basis which mandates Shirk to be related to outward actions and this means that both Ibn Taymiyyah and Ibn Al-Qayyim consistently consider the acts of apparent Shirk as sufficient to render a person guilty of major Shirk. They do not impose the condition that the belief in the lordship of the creation must be present in the individual's mind, not even once.

You can see them saying that whoever prays to other than Allah ﷻ commits Shirk, and whoever seeks help from other than Allah ﷻ in matters that only Allah is capable of commits Shirk. Similarly, whoever sacrifices to someone other than Allah ﷻ, vows to someone other than Allah ﷻ, and so on. They repeat these statements in various contexts, yet they do not specify that their judgement on major Shirk in these acts is dependent on the belief in the lordship of the creation.

Ibn Taymiyyah comments on a book sent by some people from Sham (Greater Syria) that included seeking the Prophet's help in gaining victory over the enemy.

He says:

"The report brought to Ibn Makhloof from Sham about seeking the Prophet's help for assistance if they were to do it the evil consequences of that will be upon them and indicates that they are Mushrikoon. They do not differentiate between the religion of the Muslims and the religion of the Christians. All Muslims unanimously agree, based on what they know from the teachings of Islam by necessity, that it is not permissible for a servant to worship, supplicate, seek help, or place their trust except in Allah ﷻ . If someone worships a close-attending angel, a sent Prophet, or calls upon them for help or seeks assistance from them, then they have committed Shirk. No Muslim considers it permissible for one to say, for example: 'O Gabriel,' 'O Michael,' 'O Abraham,' 'O Moses,' 'O Messenger of

[16] Madarij As-Salikin bayna Manazil Iyaka Na'budu wa Iyaka Nasta'in vol 1 p 85

Allah, forgive me,' 'have mercy on me,' 'provide for me,' 'aid me,' 'rescue me from my enemy,' or anything similar. All of these are exclusive attributes of divinity.'"[17]

Ibn Taymiyyah says:

"Among the acts of Shirk is when a person calls upon someone other than Allah seeking help in times of fear, illness, and hardships from the deceased or absent. They might say, 'O my master, so-and-so, calling onto the deceased or absent Sheikh, seeking assistance, guidance, victory, or well-being from them, as they would from Allah ﷻ. This is the kind of Shirk that Allah ﷻ and His Messenger have prohibited and the Muslims are unanimous on this." [18]

He further states:

"Whoever calls upon someone other than Allah ﷻ, whether they are deceased or absent, whether they be Prophets عليهم السلام, righteous individuals, or anyone else, saying, 'O my master, so-and-so, help me,' 'I seek refuge in you,' 'I seek help from you,' 'grant me victory over my enemy,' and the like, has indeed committed Shirk. Those who seek help from created beings might have their needs fulfilled partially or in some way by the Shaytan, and the Shaytan might appear to them in the form of the one whom they sought help from. They think this is a miracle (Karamah) from the one they seek help from. However, in reality, it is the deception of Satan, leading them astray because they committed Shirk. Just as Shaytan would speak through idols and so on. Many instances of such actions exist in our time and beyond. I am aware of cases where people sought my help or the help of others and mentioned that someone appeared in the likeness of me or others and fulfilled their needs. They believed this to be a blessing from seeking help, but it is merely the deception of Satan that misled them into shirk. This is the foundation of worshipping idols and associating partners with Allah ﷻ in the past centuries, as is evident in the records. Therefore, such acts constitute shirk.'"[19]

This repetition indicates that they do not consider the belief in the lordship within the creation as a condition for the existence of major Shirk in apparent actions. It is inconceivable that Ibn Taymiyyah would mention this matter repeatedly without indicating the necessary condition of believing in the lordship within the creation, had it been a requirement he would have mentioned it at least in some places.

[17] Majmoo Al-Fatawa vol 3 p 272
[18] Majmoo Al-Fatawa vol 11 p 663
[19] Majmoo Al-Fatawa vol 1 p 350

Point no 5 : Shirk in worship can be established while negating any belief in the lordship of the creation.

You can see both of them saying: Shirk in worship can be established in a particular act, even if the individual does not believe in the created being's ability to create, provide, harm, benefit, or any other aspects of lordship. So how can it be correct to say that they both require believing in the lordship of the creation to establish Shirk?

In explaining this concept, Ibn Taymiyyah says:

> ***"Hence, among the followers of those who commit Shirk are those who prostrate to the sun, moon, and stars, invoking them as they invoke Allah the Almighty. They fast for them, offer sacrifices to them, and seek closeness to them. Then they say, 'This is not Shirk; Shirk would only be if I believed that these celestial bodies were the ones managing my affairs.' If I make them as intermediaries or means, I am not committing Shirk. However, it is well-known by necessity in the religion of Islam that this is indeed Shirk."*** [20]

Ibn Al-Qayyim says:

> ***"As for Shirk in worship, it is easier than this and more subtle than Shirk in Rububiyyah. It stems from a person who believes that there is no god but Allah, and that none can harm or benefit, give or withhold, except Allah ﷻ. They also believe that there is no god other than Him, and no lord but Him. However, they do not confine their acts of worship to Allah ﷻ alone; rather, they do certain acts for their own desires, at times for worldly gains, and at other times to gain status and influence among people. In their view, Allah ﷻ has a share in their deeds and endeavours, they have a share for themselves and their desires, and Satan has a share, and so do other creatures. This is the condition of most people."*** [21]

Ibn al-Qayyim also says:

> ***"As for Shirk, it has two types: major and minor. The major Shirk is not forgiven by Allah ﷻ except through sincere repentance. It is when someone takes a rival besides Allah ﷻ whom they love just as they love Allah ﷻ. This is the Shirk that involves equating the idols of the polytheists with the Lord of the worlds. This is why they said regarding their idols when arguing with Allah's messengers عليهم السلام, 'By Allah, we were clearly in error when we equated you with the Lord of the worlds.' (Surah Ash-Shu'ara, 26:97-98). They acknowledged that Allah ﷻ alone is the***

---

[20] Dar Ta'arudh Al-Aql wa Naql vol 1 p 227

[21] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 131

Creator of everything, and He is their Lord and Master, while their idols neither create nor provide sustenance, nor give life nor cause death. Their equation of idols with Allah ﷻ was based on love, glorification, and worship, just as is the case with most polytheists in the world." [22]

Ibn al-Qayyim continues, saying:

"Shirk can be categorised into two types: Shirk related to the essence, names, attributes, and actions of the worshipped entity, and Shirk in worship and in one's actions towards the one who is worshipped. Even if the perpetrator believes that Allah ﷻ is free from partners in His essence, names, attributes, and actions, (the Shirk still occurs through their acts of worship and interactions). Here, the term 'actions' encompasses all aspects of the administration of the universe." [23]

Point no 6: The Quran affirms that the polytheists acknowledged Allah's ﷻ exclusive lordship (Rububiyyah) over creation, yet they were still condemned for committing Shirk (associating partners) in worship.

Both Ibn Taymiyyah and Ibn al-Qayyim, are among those scholars who, clearly stated that the verses wherein the polytheists affirmed Allah's ﷻ uniqueness in creation, ownership, and governance were revealed to hold them accountable for what they acknowledged.

This understanding implies that belief in the Lordship of the created being is not a requisite for shirk to be committed (merely acknowledging Allah's lordship over creation is not sufficient to avoid shirk). If it were a condition for them, these verses would not have been cited by them as evidence of the polytheists' acknowledgment of Allah's ﷻ unique lordship.

Ibn Taymiyyah, after mentioning a number of verses that obligate the polytheists to acknowledge their already held belief in Allah's ﷻ uniqueness in creation, ownership, and governance, says:

"This is abundant in the Quran, as it serves as evidence against them, establishing the necessity of affirming Tawheed al-Ilahiyyah (Ibadah) in what they already confessed regarding Tawheed ar-Rububiyyah."[24]

[22] Madarij As-Salikin vol 1 p 348
[23] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 129
[24] Sharh Al-Asfahaniyah p 249

Moreover, Ibn Taymiyyah clarifies that the reason for ruling the Arabs who engaged in Shirk (polytheism) as disbelievers was not because they believed in the lordship of the creation. Rather, it was because they equated the created beings with Allah ﷻ in love and devotion. After mentioning the verses that acknowledge the polytheists' recognition of Allah's lordship, he says

> ***"And none of them (the polytheists) ever believed that the idols were the ones who sent down rain, provided sustenance, or managed the affairs of the world. Rather, their Shirk (polytheism) was that they took idols as partners and loved them as they should only love Allah ﷻ. This meaning indicates that whoever loves something or someone as they should only love Allah ﷻ has indeed committed Shirk. This is similar to what Allah ﷻ says in the Quran: 'They will say while they dispute upon it, 'By Allah, we were indeed in clear error when we equated you with the Lord of the worlds.''' (Quran, Surah Ash-Shu'ara, 26:97-98). The same applies to those who fear or hope in someone else as they should only fear or hope in Allah ﷻ."***[25]

In some of Ibn Taymiyyah's statements, he emphasises that the Arab polytheists did not accept Shirk associated with the lordship of Allah ﷻ. Instead, their Shirk was related to Uluhiyyah.

He states:

> ***"Whoever treats the actions of the servants with Allah in a way similar to how they treat the actions of the deputies of a ruler has indeed engaged in clear Shirk which even the idol worshippers didn't accept. Because this is Shirk in Rububiyyah and not Uluhiyyah. This is because the worshippers of idols acknowledged that these idols were owned by Allah, and they would say, 'At Your service, there is no partner for You except the partners You possess (you possess them and what they possess)."***[26]

Rather, Ibn Taymiyyah states that the polytheism of the sorcerers and idol worshippers was not because they attributed any divine attributes to them or because they believed that these objects caused events to happen. Instead, they engaged in polytheism because they submitted to these idols, humbled themselves before them, and worshipped them. After mentioning the state of those who believed in sorcery, he says:

> ***"It is well known that none of them believed that these idols create things or have the power to do as they please, or possess any divine attributes. However, they***

[25] Majmoo Al-Fatawa vol 1 p 92
[26] Minhaj As-Sunnah An-Nabawwiyah vol 3 p 277

believed that by worshipping these idols, they could attain certain desires, just as the demons communicated with them through these idols and informed them about certain matters. Similar practices can be found in the present time among the people who worship idols in India, China, Turkey, and other places. Their polytheism was evident in their submission, supplication, worship, and in taking them as intermediaries...."[27]

Furthermore, Ibn Taymiyyah mentions that some Arabs worshipped idols merely out of their personal inclinations and desires without believing in the divinity of these idols. He explains that:

"The intended meaning here is to emphasise that polytheism (Shirk) takes different forms: some people take them as intermediaries and seek intercession and supplication from the deceased and absent ones, as well as from their statues. Others seek to get closer to Allah ﷻ through these, while some simply love them without any reason. As Allah stated in the Quran: 'Have you seen he who takes his desires as his god?' (Surah Al-Jathiya, 45:23). They desire and take one of these as their Lord without seeking any benefit or harm from them. Similarly, the people who indulge in idolatry are led astray in matters that do not benefit them. Allah, glorified be He, is the only one deserving of love and worship for His own sake, without associating any partners with Him. However, these polytheists have made others as partners with Allah, as Allah said: "And of the people are some who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah." (Surah Al-Baqarah, 2:165). These three types of polytheism were found among the polytheists of the Arabs and others."[28]

Ibn Al-Qayyim says:

"This is the method of the Noble Qur'an, which argues against them concerning their acknowledgment of this unique oneness (Tawheed) while denying the Tawheed of Uluhiyyah and Ibadah. If He alone is our Lord, Owner, and Deity, then there is no rescuer for us in times of hardship except Him, and no refuge for us except in Him. There is no deity worthy of worship except Him, so none should be invoked, feared, hoped for, or loved besides Him. None should be humbled before others or subjected to anyone else's control, and none should be relied upon except Him. For whoever places his hopes, fears, supplications, and reliance in someone, it is either because that person is his caretaker, the one who manages his

[27] Majmoo Al-Fatawa vol 7 p 559
[28] Qa'idah Azeemah fi Farq Bayna 'Ibadat Ahlil Islam wal Iman wa Ibadat Ahli Shirk wa Nifaq p 135

affairs, and his true Lord, and thus there is no lord besides Him; or that person is his slave, and He is the true King of the people, and all of them are His slaves and subjects." [29]

Point no 7 : Citing reasons for passing the ruling of major Shirk on certain actions without the belief in the Rububiyyah of the created beings being accompanied with those actions.

Ibn Taymiyyah and Ibn Al-Qayyim pass the ruling on committing certain actions of the heart or deeds as major Shirk and cite reasons for this ruling that are beyond the belief in the Rububiyyah of the created beings. From what they mention as reasons for major polytheism is when a servant equates the created being with the Creator in that act. This matter serves as evidence for the rationale behind what constitutes polytheism.

Ibn Taymiyyah says:

"The intended meaning here is to emphasise that polytheism (Shirk) takes different forms: some people take them as intermediaries and seek intercession and supplication from the deceased and absent ones, as well as from their statues. Others seek to get closer to Allah ﷻ through these, while some simply love them without any reason. As Allah ﷻ stated in the Quran: 'Have you seen he who takes his desires as his god?' (Surah Al-Jathiya, 45:23). They desire and take one of these as their Lord without seeking any benefit or harm from them. Similarly, the people who indulge in idolatry are led astray in matters that do not benefit them. Allah ﷻ, is the only one deserving of love and worship for His own sake, without associating any partners with Him. However, these polytheists have made others as partners with Allah ﷻ, as Allah ﷻ said: "And of the people are some who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah." (Surah Al-Baqarah, 2:165). These three types of polytheism were found among the polytheists of the Arabs and others."[30]

Ibn Al-Qayyim says:

"As for the specific love that is only appropriate for Allah ﷻ alone, and when a servant loves someone else with this kind of love, it becomes an unforgivable act of polytheism. This love is the love of servitude that necessitates humility,

[29] Bada'i Al-Fawaid vol 2 p 472
[30] Qa'idah Azeemah fi Farq Bayna 'Ibadat Ahlil Islam wal Iman wa Ibadat Ahli Shirk wa Nifaq p 135

submission, reverence, perfect obedience, and preference over others. This type of love is not permissible to be directed towards anyone other than Allah ﷻ at all. The polytheists equate their deities with Allah ﷻ in this love."[31]

Ibn Al-Qayyim has explained here the criterion for polytheistic love, and he did not mention that it is restricted to believing in the Rububiyyah of the beloved. Instead, he stated that it is the love of servitude, which necessitates humility, submission, perfect obedience, and preference over others.

Point no 8: Passing the ruling of major Shirk on the act of using intermediaries between Allah ﷻ and His creation for the purpose of honouring and respecting.

This means that Ibn Taymiyyah and Ibn Al-Qayyim mention that whoever uses intermediaries among creatures and places them between himself and Allah ﷻ, believing that this act is a means of honouring and respecting Allah ﷻ, commits major polytheism.

Thus if someone believes that the station of Allah ﷻ is great and should be respected, and for this respect and honour, he uses intermediaries other than Allah ﷻ, such as prophets or righteous individuals, to worship them and draw near to Allah ﷻ, then this is major Shirk.

This meaning has no relation to believing in the Rububiyyah of the created being. In this form of polytheism, nothing from the meanings of Rububiyyah is attributed to the created being. Rather, the created being is given some attributes of Allah ﷻ in terms of humility and worship, with the belief that this contributes to the honour and respect of Allah ﷻ.

Ibn Taymiyyah says:

"If they establish intermediaries between Allah ﷻ and His creation, such as a barrier between the king and his subjects, where they act as intermediaries to lift the needs of the people to Allah ﷻ, then Allah ﷻ indeed guides His servants and provides for them through these intermediaries. The creation asks them (the intermediaries), and they ask Allah ﷻ, just as intermediaries do with kings. They ask the kings for the needs of the people, and the people ask them out of courtesy instead of directly asking the king, or because seeking their help is more beneficial than seeking help from the king, as they are closer to the king than the one seeking the needs. Whoever establishes intermediaries in this manner is a disbelieving

[31] Tareeq Al-Hijratayn p 296

polytheist, and he must be given a chance to repent. If he does not repent, he should be executed." [32]

Ibn Al-Qayyim says:

"An issue arises here, which is that the polytheist only intends to honour the majesty of the Lord, blessed and exalted be He. Due to His greatness, it is not appropriate to approach Him except through intermediaries and intercessors, similar to the case with kings. The polytheist does not intend to belittle the Rububiyyah of the Lord; rather, his intention is to honour Him. He says, 'I only worship these intermediaries to draw me closer to Him, to guide me, and to admit me to Him. He is the ultimate goal, and these are the means and intercessors." [33]

Ibn Taymiyyah says:

"The intercession that the Qur'an denies involves refuting what the polytheists of the Arabs and their like from among the polytheists. It is similar to the polytheism of the Christians and others misguided ones who attribute themselves to Islam. They believe that the angels, prophets, or righteous people act as intercessors for them before Allah ﷻ, just as intercessors intercede to worldly kings. They give for Allah ﷻ a similar example, saying that whoever wants to draw near to a great king should not approach him directly but should draw near to his close associates who will present his needs and bring him closer to the king." [34]

The reasoning mentioned by Ibn Taymiyyah here is related to the desanctification of the position of Rububiyyah and it does not go back to them having a belief in the Rububiyyah of the intermediary.

Point no 9: The ruling of major polytheism on those who commit its actions due to frivolity, corruption, and personal interests.

The meaning of this is that Ibn Taymiyyah and Al-Qayyim pass the ruling on those who fall into major polytheism when seeking help from someone other than Allah ﷻ, sacrificing to someone other than Allah ﷻ, or showing the submission that is exclusive to Allah ﷻ to a creature in order to achieve personal gains or corrupt purposes in their life. For this reason, we mentioned that many of the sorcerers and magicians fall into major polytheism, and although they claim

[32] Majmoo Al-Fatawa vol 1 p 126
[33] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 129
[34] Ar-Rad 'Alal Mantiqyin

that they worship the devils for the sake of corruption and their own interests, they do not link this major polytheism in their situation to the belief in the devils possessing any of the meanings of Rububiyyah.

Ibn Al-Qayyim says:

> ***"As for polytheism in worship, it is easier than this major polytheism and more subtle. It comes from someone who believes that there is no deity but Allah ﷻ, and that nothing can harm or benefit, give or withhold except Allah ﷻ, and that there is no god but Him and no lord other than Him. However, they do not reserve their acts of worship solely for Allah ﷻ. Instead, they act for their own desires at times, for worldly gains at other times, and to seek status, position, and prestige among people at other times. So, Allah ﷻ gets a share from their actions and efforts, their own selves and desires get a share, and the devil, as well as other creations, get a share. This is the state of most people."*** [35]

Point no 10: Practical applications in the ruling of major Shirk.

This means that Ibn Taymiyyah inquires about certain people who seek help, offer sacrifices, and make vows to the deceased and righteous individuals. He passes rulings on their actions and what emanates from them, considering it as major Shirk that takes them out of the fold of Islam. He does not restrict his statement based on the belief in Rububiyyah held by these individuals, nor does he say, for example, that if they perform these actions while believing in some aspects of Rububiyyah of the deceased, they are polytheists, otherwise not. Instead, he applies his statement to them and attaches the ruling of polytheism to their actions that are evident, even though he understood that passing rulings on individuals is based on considering whether the conditions have been fulfilled and the obstacles are absent.

For instance, he was asked,

> ***"What do the esteemed scholars and religious leaders - may Allah be pleased with them all - say about people who venerate scholars and seek their help in times of distress, supplicate to them, visit their graves, kiss them, seek blessings from their soil, light lamps throughout the night, and designate specific nights, like 'The Night of the Living,' as occasions similar to festivals, where they vow and perform prayers? Is it permissible for these people to engage in such practices, is it forbidden for them, or is it disliked? Is it permissible for the scholars to encourage them in these actions, or is it obligatory for them to prohibit and discourage them?***

[35] Al-Jawab Al-Kafi liman Sa'ala 'anni Dawa Ash-Shafi p 131

What is the obligation upon the scholars regarding teaching their disciples and advising them? Is it permissible for the scholars to grant them authorization (ijazah) for religious leadership in other regions? Can the scholars approve of the acts of taking lives and taking fire amongst other practices? And what is obligatory upon the Imams of the Mosques, who attend these events and agree with them on these things? And what is obligatory upon the Muslim leader in relation to these matters?

He responded by saying:

"Whoever seeks help from a deceased or absent person among humans, supplicating to them in times of distress and difficulties, asking them to fulfil their needs, saying, 'O my master, such and such scholar! I am in your care and under your protection,' or saying similar things when attacked by enemies, 'O my master, such and such scholar! I seek your support and assistance!' or saying such things when sick, in poverty, or facing other needs—then this person is astray, ignorant, and committing major Shirk according to the consensus of Muslims. It is agreed upon that the deceased cannot be invoked or asked for anything, whether they are prophets, scholars, or others." [36]

This is a specific fatwa given in response to a particular question directed to him concerning this issue. It is not a general statement applicable to everything, and it was provided to clarify the true ruling in the case presented to him. Therefore, this fatwa stands as one of the most reliable sources for understanding his opinion, and if Ibn Taymiyyah had restricted the ruling of polytheism on the actions of these people based on their belief in Rububiyyah, he would have clarified that in his fatwa. However, the fact that he attaches the ruling of major Shirk to their outward actions indicates that this is the essential legal criteria leading to the passing of the ruling of polytheism according to him (Ibn Taymiyyah).

[36] Jami Al-Masail, compiled by Shaykh Ozair Shams and his companions vol 3 p 145

CHAPTER 3
TAFSIR OF THE SALAF OF THE VERSE

وَقَالَ فِرْعَوْنُ
يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ۝

أَسْبَٰبَ ٱلسَّمَٰوَٰتِ
فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا

وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ۝

BY USTADH ABU ALI



Tafsir of the Salaf of the verse “And Pharaoh said, "O Hāmān, construct for me a tower that I might reach the ways- The ways into the heavens” by Ustadh Abu Ali

Allah ﷻ says:

وَقَالَ فِرْعَوْنُ
يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ۝
أَسْبَٰبَ ٱلسَّمَٰوَٰتِ
فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ ۝

“And Pharaoh said, "O Hāmān, construct for me a tower that I might reach the ways into the heavens and so to view the God of Musa -; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.”

-Yahya b. Sallām (d.200 A.H) said:

> ***“(That I might reach the ways) meaning the gates (so that I may look at the deity of Moses) that he claims (indeed, I think he is a liar) there is no one in heaven, he obstinately lies.”***
>
> «Tafsir al-Quran al-'Azīz» li Ibn Abi Zamanīn [4/134]

-al-Haarith al-Muhasibi (d. 243 A.H) said:

> ***“And I consider him a liar regarding what he tells me that He is in the heaven. So when Musa said this to him, he asked for Him, although he assumed of Musa (alayhis salam) that he was a liar. And if Musa (alayhis salam) had told him that He is everywhere by His Essence he would have asked for Him on earth or in his house or in himself, and not boasted about having a pathway constructed”.***
>
> «Fahm al-Quran» [pg 352]

-Al-Imam an-Naqid Abu Saīd Uthman b. Saīd ad-Darimi (d.280 A.H) said:

> ***"There is clear proof and manifest evidence in this verse that Musa would invite Fir'awn to know Allah is above the heavens, and due to this Fir'awn ordered for a pathway to be built, intending to reach Him".***
>
> «Ar-Radd 'ala al-Jahmiyya» [pg37]

-Imam al-Mufassirīn Abi Ja'far at-Tabari (d. 310 A.H) said:

> ***"He (Fir'awn) said I certainly think Musa is a liar in what he says and claims regarding him having a Lord in the sky who has sent him to us".***
>
> «Jami' al-Bayan» [21/387]

-Imamul Aimmah Ibn Khuzaymah al-Shaafi'i (d.311 A.H) said:

> ***"And in his saying -I think he is a liar- is proof that Musa would inform him that His Lord -jalla wa 'ala- is high and above".***
>
> «Kitab at-Tawhid wa Ithbāt Sifāt al-Rab» [1/264]

-Al-Imam Abu Ahmad al-Karjī al-Qassab al-Dhahiri (d. 360 A.H) said:

> ***"His saying .. is a proof against those who claim that Allah is on earth with His self and within all places, and deny that His self is above the sky with His knowledge on earth. Since it is impossible for Fir'awn to have said this except if Musa -may Allah bless him- had showed Him that the Lord is above the sky not on earth".***
>
> «Nukat al-Quran» [3/567-8]

~Al-Hafidh Abu Uthman as-Sabuni (d. 449 A.H) said:

> ***"Allah the exalted informed us about the accursed Fir'awn saying to Haman "Oh Haman! Build for me a tower that possibly I would reach the means (of ascension), The means of the heavens, (and) so view the God of Musa, and surely I expect him to be a liar indeed." [Ghāfir 36-37]. He only said this because he (must have) heard Musa (alayhis salām) mentioning that his Rabb is in the Heaven, can you not see his (Firawn's) saying "and surely I expect him to be a liar indeed" [Ghāfir 37], meaning, in his (Musa's) saying that there is a God in Heaven.The scholars of the Ummah and the eminent Aimmah from the Salaf -may Allah have mercy upon all of them- did not differ about Allah the Most High being above His throne and about His throne being above His heavens".***
>
> «'Aqīdat as-Salaf wa ashab al-Hadith» [176]

Al-Imam Ibn Abdil Barr al-Maliki (d. 463 A.H) said:

> *"Hence this indicates that Musa (alayhis salam) would say my Lord is in the heaven and Fir'awn would think he is a liar".*
>
> «at-Tamhīd lima fil Muwatta min al-Ma'anī wal-Asānīd» [7/133]

-Al-Hafidh Sa'd b. 'Ali al-Zanjani (d.471 A.H) said:

> *"Fir'awn would understand from Musa that he affirmed a Lord above the sky, so he asked for a path to be built to reach Him, and he accused Musa of lying about this. But our opponent does not know that Allah is existentially above him with His Essence ,so he is even bad at comprehension than Fir'awn ".*
>
> «Ijtima' al-Juyush li Ibn al-Qayyim» [pg197]

-Shaykh ul-Islam Ismail b. Muhammad al-Asbahani at-Taymi (d. 535 A.H) said:

> *"So Fir'awn would understand from Musa that he affirmed a Lord above the sky, so he asked for a path to be built to reach Him, and he accused Musa of lying about this. The Jahmites do not know that Allah is existentially above them with His Essence, so they are less capable in understanding than Fir'awn".*
>
> «al-Hujja fi Bayan al-Mahajja» [2/115]

-Muwaffaq ad-dīn Ibn Qudama al-Maqdisi al-Hanbali (d. 620 A.H) said :

> *"Meaning I think Musa is a liar in that Allah, his Lord is in the heaven.*
>
> *The Mukhalif in this matter denies this, and claims that Musa is a liar regarding this, that too with absolute certainty, and in opposition to the Lord of all the worlds, and with declaring His truthful and trustworthy Messenger wrong, and with leaving off the path of the Sahaba and the Tabi'een, and the Aimmah and the Saabiqeen, and all the creation Ajma'een. We only ask Allah the Most High to save use from innovation with His mercy, and grant us Tawfiq to follow his Sunnah"*
>
> «Ithbat Sifat al-Uluw» [65]

-Al-Hafidh Shams ad-dīn al-Dhahabi (d. 748 A.H) said:

> *"That is, I think Musa is a liar in that his Deity is in heaven. And if Musa (alayhis salam) had not invited him to the Lord above heaven, he would not have said this, since if Musa had said to him, the Lord I invite you to is not in heaven, this statement from Fir'awn would have been unnecessary, and his construction of the palace madness".*

«Kitab al-'Arsh» [2/17]

But Fakhr ar-Rāzi (d.606 A.H) said in «Tafsir al-Kabir» [27/63]:

> ***"A great many of the Mushabbihah use this verse as evidence that Allah is in the heavens... it suffices as the peak of disgrace and misguidance for these ignorants that they have made the saying of Firawn a proof for the truth of their religion".***

And we have seen above who these 'Mushabbiha' were. To conclude I can't help but cite some abyat from Ibnul Qayyim's Nūniyya, as I often do:

"So the Imam of every Muattil in his negation... is none other than Fir'awn along with Nimrūd and Hāmān

He sought to rise to the sky in denial of... Moses and sought a pathway by means of a bunyān

Rather he called Moses a liar in his claim... that there is above the sky a Lord dhus-sultān

So make for me a tall tower that perhaps I may... reach him, bi-hīlat il-insān

And I think Moses is a liar in his saying... a Deity above the 'arsh with sultan !

And he denied him in that his Deity... called him with speech dūna 'iyān

He denied at-taklīm and al-fawqiyya... just like the Jahmi, dhī-safwān

So who is worthier of Fir'awn then... from us or from you, after this tibyān !"

CHAPTER 4
FATAWA OF
SHAYKH MAHMOOD AHMAD MIRPURI



Fatawa of Shaykh Mahmood Ahmad Mirpuri

As the previous English translation of “Fatawa Sirat e Mustaqeem” of Shaykh Mahmood Ahmad Mirpuri was done in a summarised manner, we will translate again some selected Fatawa from the Urdu edition of “Fatawa Sirat e Mustaqeem” published by Maktabah Quddusia, hoping in long term to translate the full book.

Fatwa no 1 : Taking a grant for a Mosque from a Non-Muslim government?

Question: Abid Na'eem asked from Canada: “Can we use the grant given by a Non-Muslim government for the construction of Mosques? If we can accept such grants, could you explain what conditions we should take into account?”

Answer: It is permissible to take the grant given by a Non-Muslim government for mosques and there is no religious prohibition in using this amount for the construction of Mosques. It is true that if Muslims are citizens of this country then they pay taxes so it is also their right to obtain such grants. If the government gives a grant from a fund that is without any doubt illicit (Haram) such as gambling or alcohol then we cannot accept such amounts for Mosques.

It is not an obligation that Mosques must be built from the income of Muslims, indeed the House of Allah ﷻ which was renovated by the polytheists of Makkah, the Prophet ﷺ did not declare it impermissible as the income used was that of disbelievers. Yes we should take into account whether the income is licit (Halal) or illicit (Haram). The illicit income, even if it comes from a Muslim, cannot be used for the construction of Mosques

Fatwa no 2 : Moon Sighting Committee

Question: Someone claims to be the Chairman of the Moon sighting committee, he is the judge of it, and that the decisions on the two Eids are based on his verdict, is this true? Could you please shed light on the Moon sighting committee and who are the scholars who are members of it?

Answer: To remove the worries faced by the Muslims of UK for the two Eids, through the efforts of the Islamic Cultural Centre of London, a Moon sighting committee was formed containing the scholars of all schools of thoughts. No one should claim that he is the president of this committee or its judge to establish

superiority upon people. The committee and its scholars only have the ability to express their views in light of the Quran and Hadith and give a decision. No one is authorised at all to impose his view. The chairman of this committee is the Director of the Islamic Cultural Centre London Dr Professor Zaki Badawi and from one perspective the founder of this committee is also the Islamic Cultural Centre London.

Fatwa no 3: What is the ruling on praying 4 Fardh (4 obligatory Rak'ah) after the 2 Fardh (2 obligatory Rak'ah) on Jumu'ah (Friday prayer)?

Question: Muhammad Yasin writes from Leeds: After praying the two Fardh of Jumu'ah, can the Muqtadis (those who prayed behind the Imam) pray again the 4 Fardh, as I have heard about this issue?

Answer: It is not established to pray 4 Fardh after praying the 2 Fardh on Jumu'ah. We have already shed light upon this in "*Sirat e Mustaqeem*" and there is no evidence for praying again 4 Fardh as a precaution. Here we will suffice to mention the quote from the famous book of jurisprudence "Fiqh As-Sunnah", whose author Sayyid Sabiq mentioned in footnotes:

> ***"As for the prayer of Zuhr for the one who prayed Al-Jumu'ah, it is not permissible by agreement (of the scholars), as Al-Jumu'ah is a substitute of Zuhr, so it stands as a replacement and Allah ﷻ did not make 6 prayers obligatory upon us. The one who allows Zuhr after Al-Jumu'ah, he has no precedent from intellect or text, not from the Book, or from the Sunnah or from any of the Imams"***
> (Hashiyah Fiqh As-Sunnah 1/266)

Now those who advocate praying 4 Fardh, they should provide an evidence."

Fatwa no 4: Is there a place in England where there is the reward of 70 000 prayers?

Question: Ghulam Husayn asked from Cardiff that a person was delivering a speech in a religious gathering and he said in it that there is a place in England, and he named it, where the reward of prayer is 70 000 and then he added that it can reach 700 000. Is this matter true?

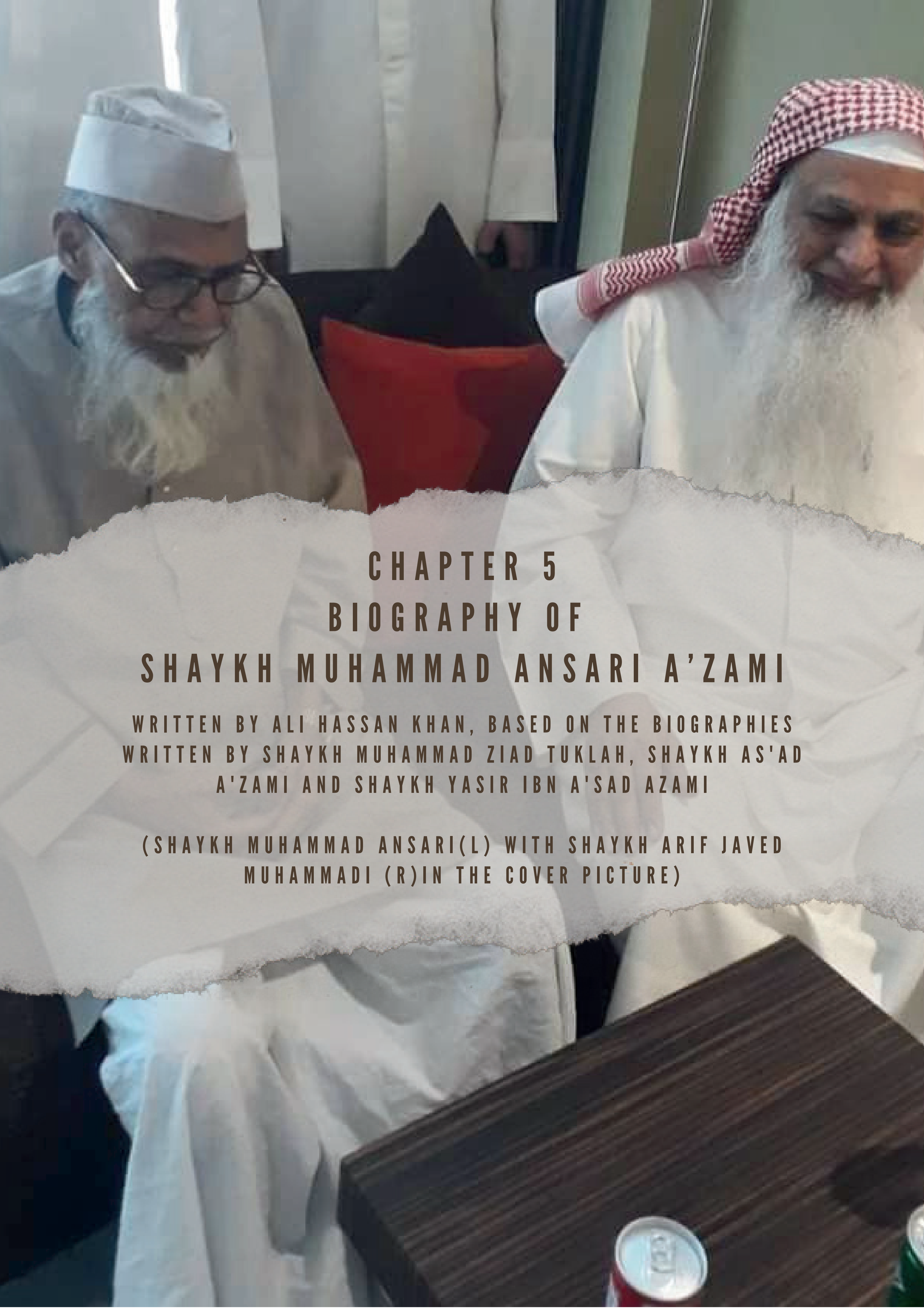
Answer: People who say such matters that there is a place in England where the reward of prayer is 70 000 or 700 000, then they are uttering a great lie, whichever city from any area they refer to, while we cannot give such status to any city of an Islamic country. The Messenger of Allah ﷺ did not announce such reward to any other places except Masjid Haram, Masjid Aqsa and Masjid Nabawi and none has the right to grant the share of reward from himself. According to our knowledge, there is no evidence in the religious law which specifies such reward for any other places.

Fatwa no 5: What is the ruling of Na't (poem in praise of the Prophet ﷺ) or Qawwali (Nasheed)?

Question: Asra Bibi asked from Country: What you wrote regarding songs and playing music and those who listen to them, is it permissible to go to places to listen to Qawalis and Na'ts where they are with songs and music?

Answer: As for Na't , there is no blame in listening to them; rather if the Na't contains the mention of the greatness and real status of the Messenger of Allah ﷺ, then reading it and listening to it brings reward. In the same manner, if the Qawwali contains good Islamic poetic lines then listening to it is permissible but for there are conditions for the permissibility of these two:

1. No musical instrument should be played with them because the Messenger of Allah ﷺ clearly forbade their use.
2. The places in which the Na'ts are recited, there should be no free-mixing between men and women, and if there is so, then going to such places is not allowed even if Na'ts are reciting there.
3. There should not be any exaggeration in the Na't and the poems should not contain lies and false statements.



CHAPTER 5
BIOGRAPHY OF
SHAYKH MUHAMMAD ANSARI A’ZAMI

WRITTEN BY ALI HASSAN KHAN, BASED ON THE BIOGRAPHIES WRITTEN BY SHAYKH MUHAMMAD ZIAD TUKLAH, SHAYKH AS'AD A'ZAMI AND SHAYKH YASIR IBN A'SAD AZAMI

(SHAYKH MUHAMMAD ANSARI(L) WITH SHAYKH ARIF JAVED MUHAMMADI (R)IN THE COVER PICTURE)

Biography Of Shaykh Muhammad Ansari A'zami, Written By Ali Hassan Khan, Based On The Biographies Written By Shaykh Muhammad Ziad Tuklah, Shaykh As'ad A'zami And Shaykh Yasir Ibn A'sad Azami

His Name and Family

His full name is Abul Jud Muhammad ibn Abdil Aliy ibn Abdillah ibn Aleemullah ibn Jamaludin Al-Ansari Al-A'zami. He was born on the 24th October 1933 in the city of Mau (Maunath Bhanjan)

His father Shaykh Abdul Aliy ibn Abdillah was a famous scholar who had studied in Al-Madrasah Al-Aaliya Al-Arabiya in Mau, Madrasah Dar Al-Hadith in Sialkot, and Madrasah Mazahir Al-Uloom in Saharanpur (a Hanafi Madrasah).

Among Shaykh Abdul Aliy's teachers we count: Shaykh Muhammad Ibrahim Mir Sialkoti, Shaykh Khalil Ahmad Saharanpuri (Hanafi), Shaykh Muhammad Ahmad ibn Mulla Hussamudin Maowi, Shaykh Muhammad Abdullah Shaaiq Maowi, Shaykh Abu Nu'man AbdurRahman Azaad Maowi and others.

Shaykh Muhammad A'zami's elder brother Shaykh Abdul Hakeem ibn Abdil Aliy was also a reputed scholar. Shaykh Abdul Hakeem had studied in Al-Madrasah Al-Aaliyah Al-Arabiyah in Mau and in Madrasah Faidh e Aam in Mau, and he was among the students of Shaykh Muhammad Ahmad ibn Mulla Hussamudin Maowi, Shaykh Muhammad Abdullah Shaaiq and Shaykh AbdurRahman Nahwi Maowi.

His studies

After studying the Quran from his father, Shaykh Muhammad A'zami joined Al-Madrasah Al-Aaliyah Al-Arabiyah in which his father and elder brother taught like himself later on. He moved to these following Madaris in chronological order until he completed his degree of Fazeelah in Islamic studies in 1949:

1. Al-Madrasah Al-Aaliyah Al-Arabiyah in Mau
2. Madrasah Muslim School in Mau
3. Al-Madrasah Al-Aaliyah Al-Arabiyah in Mau

4. Madrasah Faydh e Aam in Mau
5. Jamiyah DarusSalam in Oomerabad
6. Madrasah Dar Al-Hadith Rehmaniyah in Delhi
7. Madrasah Faydh e Aam in Mau
8. Al-Madrasah Al-Aaliyah Al-Arabiyah
9. Al-Madrasah As-Sa'eediyah of Shaykh Abul Qasim Sayf Banarsi in Banaras
10. Madrasah Faydh e Aam Mau

After obtaining the degree of Fazeelah from Madrasah Faydh e Aam in Mau, Shaykh Muhammad A'zami completed the degree recognised by the Indian state of Molvi Fazil in 1950

His teachers

1. His father from whom he studied the Quran and in Al-Madrasah Al-Aaliyah Al-Arabiyah he studied from him: "Al-Kafiyah" in Arabic grammar and "Al-Qira'ah Ar-Rasheedah" in Arabic literature.

2. Shaykh Abdullah Shaaiq Maowi, who was also the teacher of his father and his elder brother. He studied from him for 3 years and studied from him the first part among 30 of Sahih Al-Bukhari and then from Kitab Az-Zakah to the end. He also studied from his some parts of "Diwan Al-Hamasah", "Al-Anwar Al-Muntakhabah" in Arabic literature, "Al-Insha Al-Arabi", "Al-Ifadah Al-Qudsiyah", "Tawdih wa Talwih" in Usul Al-Fiqh, Tafsir Surah Al-Fatihah and first part of Al-Baqarah from "Tafsir Al-Baydawi", the third part of "Al-Hidayah" in Fiqh, "Himatul Ayn" in philosophy.

3. Shaykh Muhammad Sulayman ibn Dawood Maowi: He studied from him in Al-Madrasah Al-Aaliyah Al-Arabiyah the book "Sharh Mulla Jami ala Kafiyah ibn Hajib" in Arabic grammar, translation of the meanings of the Quran, the first part of "Mukhtasar Al-Quduri" in Fiqh, and "Al-Sughra", "Al-Kubra", "At-Tahzib" and "Sharh At-Tahzib" in Mantiq (logic)

4. Shaykh Muhammad Ahmad ibn Mulla Hussamudin Maowi: he studied from him in Madrasah Faydh e Aam Mau the last parts of "Bulugh Al-Maram"

5. Shaykh AbdusSamad Mubarakpuri: He studied from him in Al-Madrasah Al-Aaliyah Al-Arabiyah the preliminary books of Persian and Arabic language and the first part of "Bulugh Al-Maram". Afterwards he studied

from him in Dar Al-Hadith Rehmaniyah the first part of "Mishkat Al-Masabih" up to the book of Zakah, and Mustalah Al-Hadith.

6. Shaykh AbdurRahman Nahwi: He studied from him in Madrasah Faydh e Aam Mau the last part of "Tafsir An-Nasafi" and "Sahih Muslim"

7. Shaykh Muhammad Ahmad ibn Hafiz AbdilGhani: He studied from him in Madrasah Faydh e Aam the first quarter of "Sunnan Abi Dawood"

8. Shaykh Abul Aziz A'zami Umri: He studied from him in Al-Madrasah Al-'Aaliyah "Sunan Tirmidhi" and "Nuzhatu Nazar"

9. Shaykh Muhammad Ishaq Khaydopuri Maowi: He studied from him in Al-Madrasah Al-'Aaliyah "Sharh Mulla Jami" and a part a "Bulugh Al-Magham"

10. Shaykh Abdul Baqi Khaydopuri Maowi: He studied from him in Al-Madrasah Al-'Aaliyah

Among his teachers in Jamiyah DarusSalam Oomerabad:

11. Shaykh Muhammad Nu'man A'zami: He studied from him "Mishkat Al-Masabih" from the book of Zakah to the book of Nikah. He also studied from him in his house in Mau during holidays, the first third of "Nur Al-Anwar" in Hanafi Usul Al-Fiqh. Shaykh Muhammad A'zami married his maternal grand daughter while he was studying in Jamiyah DarusSalam.

12. Shaykh AbduSubhan ibn Muhammad Nu'man: he studied from him the translation of the Quran, "Sirajiyah" in inheritance and "Al-Qatbi" in Mantiq (logic).

13. Shaykh Abdur Rahman ibn Abdi Latif Umri known as Abul Bayan Hammad: He studied from him some parts of the first volume of "Al-Mishkat"

14. Shaykh Abdul Wajid Rehmani: He studied from him the first part of "Sharh Wiqayah" in Hanafi Fiqh.

His teachers in Banaras:

15. Shaykh Abul Qasim Muhammad Sayf ibn Muhammad Sa'eed Banarsi: He studied from him in Madrasah Sa'eediyah from the beginning of Sahih Al-Bukhari to the end of the book of Zakah, and some parts from the first volume of Sahih Muslim, and the Tafsir of Surah Al-Baqarah from the" Tafsir Al-Quran bi Kalam Ar-Rahman" of Shaykhul Islam Thanaullah Amritsari.

His teachers in Dar Al-Hadith Rehmaniyah Delhi, where he studied only in the fourth year, as Dar Al-Hadith Rehmaniyah was ended afterwards due to the partition and its owners moved to Karachi Pakistan:

16. Shaykh Nazeer Ahmad Rehmani Amlawi: He studied from him the second part of "Sharh Wiqayah"

17. Shaykh Muhammad Abduh Falah Punjabi: He studied from him the second part of "Mishkat Al-Masabih"

18. Shaykh Abul Mu'iz Rehmani: He studied from him "Al-Qatbi" in Mantiq and "Talkhis Al-Miftah" in Balaghah.

His 4 teachers Shaykh Abul Qasim Sayf Banarsi, Shaykh Abul Irfan Muhammad Nu'man A'zami, Shaykh Hakeem Muhammad Sulaiman Maowi and Shaykh Muhammad Ahmad ibn Husamudin Maowi were direct students of Mian Nazeer Husayn Dehlwi, thus Shaykh Muhammad Ansari A'zami had only one link to Mian Nazeer Husayn Dehlwi.

Shaykh Muhammad Ziad Tuklah said in his biography of Shaykh Muhammad Ansari A'zami:

> ***"I asked our Shaykh (Shaykh A'zami) about his teacher Abul Qasim Banarsi and his eyes started to be filled with tears and he said: "He was a verifying scholar in checking the Hadith regarding its authenticity, weakness, defects, and in the religious texts and in debating with Hindus, the blind followers and Christians, which kept him a little bit busy from Da'wah and teaching. He had the desire to write an explanation of Sahih Al-Bukhari but did not find anyone who could assist him in this. He was the most knowledgeable scholar in Hadith I ever met. I studied and stayed with him for 4 months and he was then affected with a stroke and passed away. I assisted to his funeral prayer and a huge crowd from residents of Mau and around came."***

His teaching

Shaykh Muhammad Ansari A'zami taught for approximately 35 years in Al-Jamiyah Al-Aaliyah Al-'Arabiyah, in which he studied like his father and elder brother, in 3 different periods. He was appointed as Vice Secretary General, Shaykh Al-Jamiyah, Shaykh Al-Hadith and Mufti of this Jamiyah for a quarter of a century.

He also taught in Al-Madrasah Al-Muhammadiyah in Deporia, Madrasah Al-Islah in Saraimir, Jamiyah Faydh e Aam in Mau, Kulliyah Fatimah Az-Zahra li Banat in Mau, and all of these were located in UP (Uttar Pradesh) and he also taught for some time in Madrasah Faydh Al-Uloom in Seyoni in Madhya Pradesh.

Shaykh Muhammad Ansari A'zami was asked many times to teach in Jamiyah Salafiyah Banaras but he excused and preferred to teach in Al-Madrasah Al-'Aaliyah Al-Arabiyah in Mau and he was very involved in lecturing, delivering Khutbah and preaching in Mau.

Shaykh Muhammad Ansari A'zami taught Sahih Al-Bukhari more than 25 times, Sahih Muslim 4 times, Jami Tirmidhi 5 times, Mishkat 3 times, and books of Aqidah, Fiqh, Tafsir, inheritance, Arabic grammar and morphology and Mantiq.

His famous students

1. Dr Muqtada Hasan Azhari (Former president of Jamiyah Salafiyah Banaras) who was also his brother in law.

2. Dr Abdul Aliy Azhari (Former principal of Muslim College London)

3. Shaykh Mazhar Ahsan Azhari (General Secretary Jamiyah Aaliya Mau, vice president of Jamiyah Salafiyah Banaras)

4. Shaykh Mahfooz Ar-Rahman Faizi (Shaykh Ul Hadith Jamiyah Muhammadiyah Khedopura Mau)

5. Dr Shafee Ar-Rahman Bihari (former president of the Arabic Department of Delhi University)

6. Shaykh Muhammad Haneef Madni (former teacher Jamiyah Salafiyah Banaras)

7. Shaykh Abul Qasim Abdul Azeem Madni (teacher Jamiyah Islamiyah Faydh e Aam Mau)

8. His son Shaykh As'ad A'zami (teacher Jamiyah Salafiyah Banaras, member of Rabitah Alam Islami)

9. Shaykh Abdul Kabeer Madni Mubarakpuri (teacher Jamiyah Salafiyah Banaras)

10. Shaykh Muhammad Mazhar A'zami (teacher of Jamiyah Aaliyah Mau)

11. Shaykh Abu Anas Rahatullah Farooqi (teacher of Jamiyah Muhammadiyah Malegaon)

12. Shaykh Ansar Zubair Muhammadi

Scholars around the world listened to his Hadith recitals and took Ijazah from Shaykh Muhammad Ansari A'zami such as:

13. Shaykh Abdul Wakeel Hashmi

14. Shaykh Abdullah Al-Ubaid

15. Shaykh Salih Al-Usaymi

16. Shaykh Muhammad Ziad Tuklah

17. Shaykh Muhammad ibn Nasir 'Ajmi

18. Shaykh Arif Javed Muhammadi

19. Shaykh Ahsan Hanif

Thousands took Ijazat from him during his Hadith recital in Kuwait and other places.

His close links with scholars:

1) Shaykh Ubaydullah Mubarakpuri:

When Shaykh Muhammad Ansari A'zami joined Dar Al-Hadith Rehmaniyah Delhi, he was in the fourth class and did not have opportunity to study a book with Shaykh Ubaydullah Mubarakpuri and the Madrasah ended the next year due to partition, but Shaykh Muhammad A'zami had lots of sittings with him and was seeking Fatawa and advises through letters which he compiled under the name "Nuqush Rehmani"

2) Shaykh Abdur Rauf Rehmani Jendagarhi:

Shaykh AbdurRauf would visit him in his house in Mau and they had lots of exchanged letters. Shaykh AbdurRauf Jendagarhi asked Shaykh Muhammad A'zami to teach in Nepal in the Madrasah Siraj Al-Uloom but Shaykh Muhammad excused himself.

3) Shaykh Muhkhtar Ahmad Nadwi, the former president of Markazi Jamiat Ahl e Hadith Hind.

Shaykh Mukhtar had studied with Shaykh Muhammad in the Madrasah Sa'eediyah of Shaykh Abdul Qasim Sayd Banarsi and they kept good contacts. When Shaykh Mukhtar Ahmad Nadwi established Kulliyah Fatimah Az-Zahra lil Banat in Mau, he appointed Shaykh Muhammad A'zami as its director.

4) His teacher Shaykh Nazeer Ahmad Amlawi:

Shaykh Nazeer Ahmad Amlawi appointed Shaykh Muhammad A'zami as his Naib when he was president of Jamiyah Ahl e Hadith of his region.

5) His student and brother in law Shaykh Muqata Hasan Azhari

6) Shaykh Abdul Waheed ibn Abdil Haqq Salafi, the Secretary General of Jamiyah Salafiyah in Banaras and former president of Markazi Jamiah Ahl e Hadith Hind

7) Shaykh Abdul Aziz A'zami Umri

8) Dr Javed A'zam ibn Abdil Azeem

9) Dr Abdul 'Aliy ibn AbdilHameed (Muslim College London)

10) Shaykh Mazhar Ahsan Azhari

11) Shaykh Arif Javed Muhammadi (Jamiyah Ihya Turath Kuwait):

Shaykh Arif Javed Muhammadi encouraged Shaykh Muhammad A'zami to translate *"Jalb Al-Manfa'ah fi Zabb Anil Aimah Al-Mujtahidin Al-Araba'ah"* from Persian to Urdu and provided him with a Persian copy of the book. Shaykh Muhammad A'zami wrote in the introduction of this book: "In Jamiyah Ihya Turath Al-Islami Kuwait, the noble Shaykh Arif Javed Muhammadi is coming from the Indian Subcontinent and he is very active in it, his Salafiyah is remarkable, living in an Arabic country and working in an Arabic Jamiyah, his heart his palpitating to publish the manuscripts and scholarly works of the scholars of the Indian subcontinent"

12) Shaykh Muhammad Ziad Tuklah:

Shaykh Muhammad Ziad Tuklah participated in many of the recitals of the Shaykh and wrote his biography on the forum Alukah.net in the same manner as he wrote the biography of other scholars of Indo Pak and shed light on their works. Shaykh Asad A'zami mentioned him among the scholars who were in close contact with his father Shaykh Muhammad 'Azami. The biography of Shaykh Muhammad Ziad Tuklah is the main source of the current English biography.

13) Shaykh Muhammad ibn Nasir 'Ajmi (Kuwait)

14) Dr Abdul Aziz Furayh

15) Dr AbdurRahman Feraway

16) Shaykh Muhammad Ozair Shams

17) Dr Abdul Aleem Bastawi

Shaykh As'ad A'zami, son of Shaykh Muhammad A'zami, wrote in the biography of his father "Tarjamah Mujizah li Shaykh Al-Musnid Muhammad Al-Ansari Al-A'zami" in 2011:

> ***"Among the alive scholars who have contact with the Shaykh: the noble Dr Javed A'zam ibn Abdil Azeem current president of Jamiyah Salafiyah Banaras, the noble Dr Abdul 'Aliy ibn Abdil Hameed (director of the London Islamic College), the noble Shaykh Mazhar Ahsan Azhari vice president of Jamiyah Salafiyah Banaras and Secretary General of Al-Jamiyah Al-Aaliyah Al-Arabiyah Mau, Shaykh Javed Arif Muhammadi from Jamiyah Ihya Turath Islami in Kuwait, the noble Shaykh Muhammad Ziad Tuklah from Riyadh, the noble Shaykh Muhammad ibn Nasir 'Ajmi from Kuwait, the noble Dr Abdul Aziz Al-Furayh from the Islamic University of Madinah Munawwarah, the noble Dr Abdur Rahman ibn Abdil Jabbar Feraway from Jamiyah Al-Imam Muhammad ibn Su'ud Al-Islamiyah Riyadh, the noble Dr Abdul Aleem Abdul Azeem Bastawi from Makkah Mukarramah"***

His writings

His Urdu books:

1) "Aadab Az-Zawaj": Around 200 pages, published by Maktabah Faheem Mau on the etiquettes of marriage.

2) "Tazkirah Al-Bukhari": Around 180 pages on Imam Bukhari and his Sahih, published by Maktabah Faheem Mau.

3) "Kainat ka Aghaz wa Anjam": 165 pages on the beginning of the creation and its end, published by Jamiyah Salafiyah Banaras

4) "Nawab Siddiq Hasan Khan or un ki Wahabiyat": 48 pages on the views of Nawab Siddiq Hasan Khan being close to the views of Shaykh Muhammad ibn AbdilWahab, published by Maktabah Faheem

5) "Namaz Nabwi": 64 pages on the description of the prayer

6) "Mustanad Dua'een": 32 pages on authentic invocations

7) " Shar'i Mantron se 'Ilaj": 48 pages on Ruqyah Shar'iyah

8) « Fazail A'mal ke Difa' ka Ilmi wa Tahqiqi Jaizah »: 34 pages on critical review of the defence of « Fazail A'mal » of Shaykh Zakariyah Kandhlevi, published by Maktabah Faheem.

9) "Nuqush Rehmani": His letters with Shaykh Ubaydullah Mubartakpuri Rehmani

10) "Teen Talaqen Ullama Ahnaf ki Nazar mein": 48 pages on triple Talaq according to Hanafi scholars

11) "Molana Abul Kalam Azad, Mazhabi Fikr wa 'Amal ke Aine mein": 244 pages book on Shaykh Abul Kalam Azad, published by Maktabah Faheem.

12) "Lamhat Mawt": 96 pages on death

13) Summary of the book "Fiqh As-Sunnah" by Sayyid Sabiq, and it was not published.

14) "Jam' Bayna Salatayn par ek Nazar": A reply to the epistle of Shaykh Mahfooz Ar-Rahman Faizi on combining prayers while in his city and without being in travel.

15) Shariat or Aadat

16) Zindagi se retirement: 80 pages on life after retirement, published by Maktabah Faheem Mau.

In Arabic:

17) "At-Tahali bi Zahab li Nisa": 32 pages on gold Jewellery for women

His translations to Urdu:

18) "Deen Kiya he": Translation of "Ad-Deen wa Shurut As-Salah" of Shaykh Muhammad ibn Abdil Wahab, 48 pages.

19) "Quran Padhne Padhane ke Adaab": Translation of "At-Tibyan fi Adaab Hamalah Al-Quran" of Imam Nawawi, 144 pages.

20) "Tablighi Jama'at or Ikhwan Al-Muslimun": Translation of "Al-Qutbiyah ihya Al-Fitnah Fa'rifuha" of Abu Ibrahim ibn Sultan, 244 pages

21) “Aimah Arba’ah ka Difa’ or Sunnat ki Ittiba”: “Jalb Al-Manfa’ah fi Zabb ‘Anil Aimah Al-Mujtahidin Al-Arba’ah” 160 pages, translated from Persian.

The books he edited:

22) “Di’ayatul Iman ila Tawhid Ar-Rahman” of Nawab Siddiq Hasan Khan: Shaykh Muhammad A’zami simplified the Urdu, translated its Arabic texts, and did Takhrij of the Ahadith.

Articles in magazines

With these books, the Shaykh wrote many articles in the following magazines: “Majallah Jamiyah Salafiyah”, “Majallah Muhadith Banaras”, “Majallah Balagh Mumbai”, “Jareedah Tarjuman” Delhi, “Ahl e Hadith Delhi”, “Majallah Muhadith Darul Hadith Rehmaniyah Delhi”, “Majallah Athar Jadeed Mau”, “Majallah Ihtisab Daryabad”, “Majallah Afkaar Aaliyah Mau”, “Majallah Sirat e Mustaqeem UK”, “Majallah Siraj Nepal”, “Majallah Tibiyan Delhi”, “Majallah Al-Huda Darbanjha”, “Majallah Ahl e Hadith Gazette Delhi”, “Majallah Tahzib Mau”, “As-Saheefah Al-Yawmiyah Qawi Murcha Banaras”, “As-Saheefah Al-Yawmiyah Rashtar Sahara Lukhnow and “Majallah Mir’ah Mau”.

His family

In 1945, when Shaykh Muhammad Ansari A’zami was student of Jamiyah DarusSalam Oomerabad, he married the maternal granddaughter of his teacher Shaykh Muhammad Nu’man A’zami, who was also the sister of Shaykh Muqtada Hasan Azhari. He had 4 sons and 4 daughters.

His positions

In approximately 1960, he was elected as the secretary of the local Jamiat in Mau, then Shaykh Nazeer Ahmad Amlawi made him vice president of Dhili Jamiat. When Shaykh Muhammad A’zami returned from Seyoni around 1970, he was elected as the local president of Jamiat and he occupied this position for 5 years and resigned afterwards. After a few years, he was elected again as president of his local Jamiat.

His death

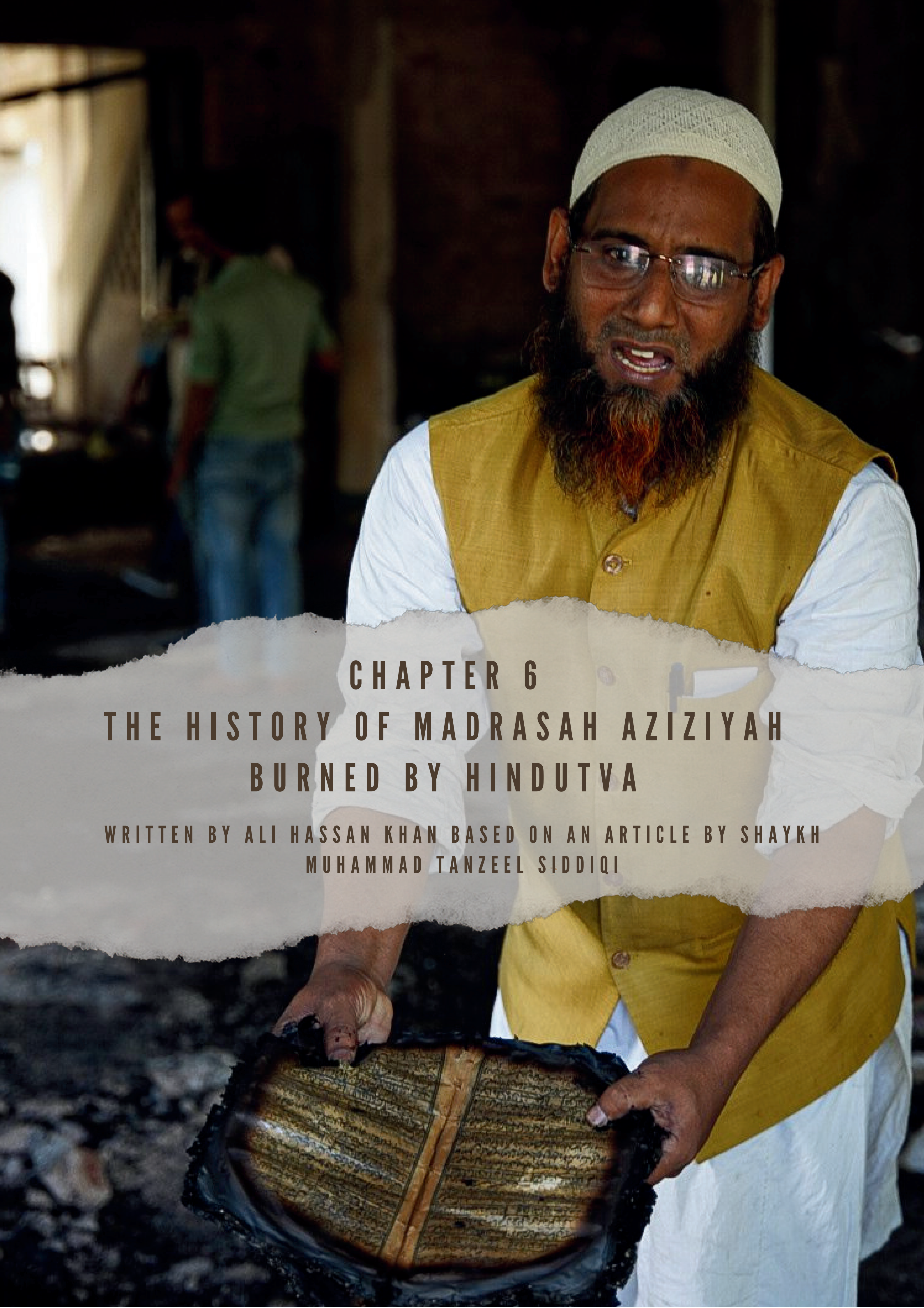
Shaykh Muhammad Ansari A’zami passed away on the 11 July 2023 after Isha Salah in the city of Mau and his funeral prayer was conducted the next day in the Eed place in the western side of Mau. May Allah Ta’ala grant him Firdaws ‘Ala.

Sources:

1) "Fi Wafat Shaykhina Muhammad ibn Abdil Aliy Al-A'zami rah" (Arabic) of Shaykh Muhammad Ziad Tuklah

2) "Tarjamah Mujizah li Shaykh Al-Musnid Muhammad Al-Ansari Al-A'zami" (Arabic) by his son As'ad A'zami ibn Muhammad Ansari, written in 2011

3) "Molana Muhammad A'zami, Hayat wa Khidmat" (Urdu) of his grandson Yasir ibn As'ad A'zami



CHAPTER 6
THE HISTORY OF MADRASAH AZIZIYAH BURNED BY HINDUTVA

WRITTEN BY ALI HASSAN KHAN BASED ON AN ARTICLE BY SHAYKH MUHAMMAD TANZEEL SIDDIQI

The History Of Madrasah Aziziyah Burned By Hindutva, Written by Ali Hassan Khan Based On An Article Of Shaykh Muhammad Tanzeel Siddiqi

This article is based on an article of Shaykh Muhammad Tanzeel Siddiqui (great grandson of Allamah Shamsul Haqq Azeemabadi) in the weekly magazine "Friday special" number 14 to 20 April 2023

In the province of Bihar and the area of Nalanda on the 31st March, Hindutva extremists in their march for Ram Navami have attacked the ancient and historical Madrasah Aziziyah. Al Hamdulillah there was no death but many were injured and the building was damaged. The library was burnt, destroying 18 bookshelves containing more than 4500 rare manuscripts of books of Tafsir, Hadith, Fiqh, Seerah, history, Rijaal (narrators of Hadith) and other Islamic sciences.

Madrasah Aziziyah was working under Sughra Waqf estate. Bibi Sughra was a woman from a reputed house and she married Molvi Abdul Aziz, who was the Raees of the Mahallah Lehri in Bihar so she was very rich. Her only daughter married in March 1872 with Molvi Ali Ahmad, who was the youngest son of the Raees of Dianwan Molana Gohar Ali Siddiqi Dianvi (d 1861). Molvi Ali Ahmad who became the son in law of Bibi Sughra, was the maternal uncle of Allamah Shamsul Haq Azeemabadi (d 1911), author of "*Awn Al-Ma'bood*".

In 1884, the daughter of Bibi Sughra passed away 12 years after her marriage without having any child. Bibi Sughra's husband Molvi Abdul Aziz was so grieved and he passed away the same year. Molvi Ali Ahmad looked after her mother in law like a real child and did not remarry. Bibi Sughra wanted to give her wealth to Molvi Ali Ahmad but he instead convinced her to make her inheritance as a Waqf so that it will benefit her in the hereafter. While Molvi Ali Ahmad had started the paperwork for the Waqf, he passed away in 1893 and Allamah Shamsul Haq Azeemabadi read his funeral prayer.

The paperwork for Waqf initiated by Molvi Ahmad Ali was completed in 1896, 3 years after his death. Bibi Sughra's inheritance thus officially became a Waqf. Among the signatories on the official documents of Waqf, we count Molana Noor Ahmad Dianwi, who was a student of Mian Nazeer Husayn Dehlwi.

Madrasah Aziziyah had started before this date and Bibi Sughra had established its foundation and the income from her wealth which was 100 000 Rupees (1 Lakh) was made as Waqf for it after her death.

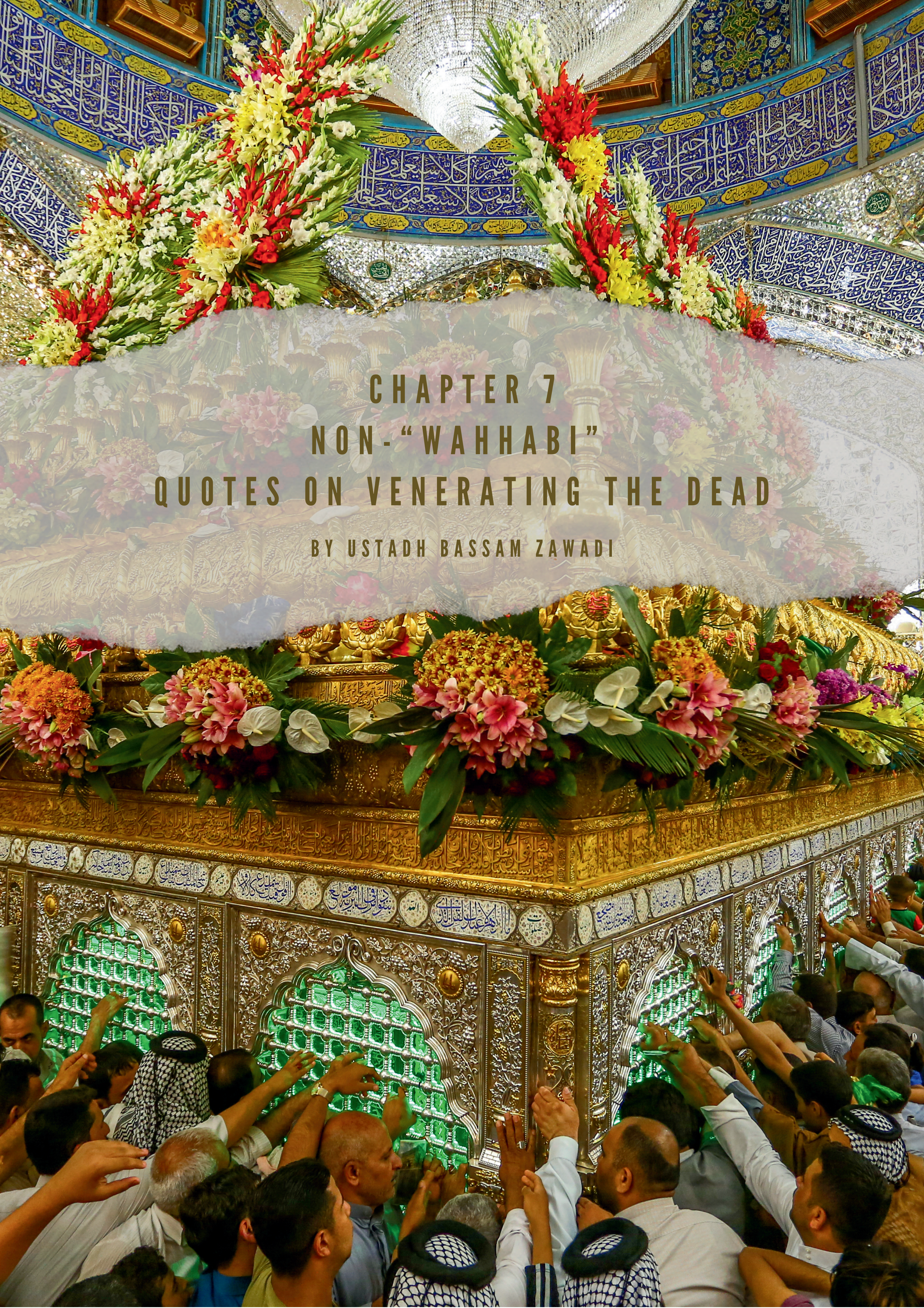
Bibi Sughra had appointed Molvi Muhammad Musa Dianwi to be in charge of the Waqf. Molvi Muhammad Musa Dianwi was a nephew of her late son in law Molvi Ali Ahmad, and a student of Allamah Shamsul Haq Azeemabadi and Hafiz Abullah Ghazipuri. After the death of Bibi Sughra, Molvi Muhammad Musa Dianwi became officially in charge of this Waqf and Madrasah.

Talib Hashmi wrote in "Tarikh Islam ki 400 Ba Kamal Awratein" p 617:

> ***"Sughra Bibi, the wife of Molvi Abdul Aziz, was extremely pious and a great lover of knowledge. She gave as Waqf the income of her inheritance of many Lakhs (hundreds of thousands, which is many millions today) which was approximately 100 000 per year for education and public welfare works and other works. This great action will keep her name alive up to judgement day"***

In 1909, Bibi Sughra passed away and many Madaris, schools and orphanages run through the income of Sughra Waqf estate.

Among those who studied in Madrasah Aziziyah we count the famous Molana Masood Alam Nadwi. While the Madrasah was established by Ahle Hadith, afterwards it became a Hanafi Madrasah.



CHAPTER 7
NON-“WAHHABI” QUOTES ON VENERATING THE DEAD

BY USTADH BASSAM ZAWADI

Non-“Wahhabi” Quotes on Venerating the Dead by Ustadh Bassam Zawadi

Introduction

What follows is a sample of quotes from scholars who either preceded the time of Shaykh Muhammad bin Abdul Wahhab (d. 1206 A.H.) or who came after but were not known to be followers of his movement. The quotes touch upon the ruling of venerating and calling out to the dead and other entities.

Below is the list of scholars whose views will be mentioned in the article.

1. Ibn ‘Aqīl al-Ḥanbalī (d. 513 A.H.)
2. Imam Shihāb ad-Dīn at-Toribishtī (d. 661 A.H.)
3. Imam Abū Shāmah Al-Maqdisī ash-Shāfi‘ī (d. 665 A.H.)
4. Imam Shihāb ad-Dīn Al-Qarāfī al-Mālikī (d. 684 A.H.)
5. Shaykh Ibn Taymiyyah (d. 728 A.H.) & Other Ḥanbalī Scholars
6. Imam Ibn Kathīr ash-Shāf‘ī (d. 774 A.H.)
7. Ibn an-Naḥās ash-Shāf‘ī (d. 814 A.H.)
8. Imam Taqiyyuddīn Al-Maqrīzī ash-Shāfi‘ī (d. 845 A.H.)
9. Imam Badr ad-dīn Al-Ahdal aṣ-Ṣūfī al-Ash‘arī ash-Shāfi‘ī (d. 855 A.H)
10. Imam Qāsim b. Quṭlūbughā (d. 879 A.H.) & Other Ḥanafī Scholars
11. Imam Muḥammad al-Birikiwī al-Ḥanafī (d. 981 A.H.)
12. Imam Ibn Ṭāhir Al-Fattanī al-Ḥanafī (d. 986 A.H.)
13. Imam Zayn ad-Dīn al-Ma‘barī ash-Shāfi‘ī (d. 987 A.H.)
14. Imam Aḥmad b. ‘Abdul Aḥad As-Sirhindī al-Ḥanafī (d. 1034 A.H.)
15. Imam Aḥmad b. ‘Abdul Qādir ar-Rūmī Al-Ḥanafī (d. 1041 A.H.)
16. Al-Allāmah Ḍiyā’ ad-Dīn Ṣāliḥ b. Mahdī Al-Kawkabānī (d. 1108 A.H.)
17. Imam Son‘ Allah al-Ḥalabī al-Ḥanafī (d. 1120 A.H.)
18. Imam Dāwūd al-Qārisī al-Ḥanafī (d. 1169 A.H.)
19. Imam Ad-Dahlawī (d. 1176 A.H.)
20. Imam Thanā’ullah Al-‘Uthmānī Al-Pānībuttī Al-Ḥanafī (1225 A.H.)
21. Imam ash-Shawkānī (d. 1255 A.H.)
22. Imam Al-Ālūsī al-Ḥanafī (d. 1270 A.H.)
23. Al-Bakrī ad-Dimyāṭī ash-Shāfi‘ī (d. 1310 A.H.)
24. ‘Abdullah al-Ghumārī (d. 1413 A.H.)

1.Ibn ‘Aqīl al-Ḥanbalī (d. 513 A.H.):

He said:

لما صعُبت التكاليف على الجهال والطغام عدلوا عن أوضاع الشرع إلى تعظيم أوضاع وضعوها لأنفسهم، فسهلت عليهم، إذ لم يدخلوا بها تحت أمر غيرهم. قال: وهم عندي كفار بهذه الأوضاع، مثل تعظيم القبور وإكرامها بما نهى عنه الشرع، من إيقاد النيران وتقبيلها وتخليقها، وخطاب الموتى بالحوائج، وكَتْب الرّقاع فيها: يا مولاي! افعل بي كذا وكذا، وأخذ تربتها تبرُّكًا، وإفاضة الطِّيب على القبور، وشد الرحال إليها، وإلقاء الخِرَق على الشجر، اقتداءً بمن عبد اللّات والعزّى.

ولا تجد في هؤلاء من يحقق مسألة في زكاة، فيسأل عن حكم يلزمه، والويل عندهم لمن لم يقبل مشهد الكف، ولم يتمسح بآجرة مسجد الملموسة يوم الأربعاء...

“When the ignoramus rabble found religious duties demanding, they left the dictates of the Sharī‘ah regarding worship for their own innovated constructions. This became easy for them since it was what they themselves invented. As far as I am concerned, they are Kuffār because of these innovations. An example of this is the glorification and honoring of graves in ways and manners prohibited by the Sharī‘ah by setting up torches on graves, kissing, and perfuming them. They also ask the dead to meet their needs and write on such graves, reading, “O my master, do such and such for me.” They take the earth from graves for blessing, pour perfumes on it, and travel to such graves. They tie up pieces of clothing on trees (for blessing or protection) in imitation of those who worship Al-Lāt and Al-‘Uzzá. You will not find among such individuals one who can research an issue of Zakāh to such an extent that he will provide an appropriate ruling on that which is binding on him. But you see them condemning and castigating anyone who does not venerate the shrine of Al-Kaff, or does not rub himself with the red brick dust of the Al-Malmusah mosque on Wednesdays...” [37]

2.Imam Shihāb ad-Dīn at-Toribishtī[38]

He said that we are to understand the hadith of the Prophet ﷺ concerning the Christians and Jews taking the graves of their prophets as masjids to entail

[37] Cited by Ibn Al-Jawzī, Talbīs Iblīs, p. 914 and Ibnul-Qayyim, Ighāthat al-Lahfān, vol. 1, p. 352
[38] It is disputed whether he was a Shāf‘ī or Ḥanafī.

that they used to make sujud to their prophet's graves out of reverence for them. At-Toribishtī describes this as a clear-cut Shirk.[39]

3. Imam Abū Shāmah Al-Maqdisī ash-Shāfi'ī (d. 665 A.H.):

He talks about how bid'ah is divided into haram and makruh. When speaking about the haram kinds of bid'ah, he mentions how many of the ignorant are guilty of the Shirk alluded to in Surah 42:21 because they follow their Shaykhs who justify violating clear commandments in Islam. Similar to this, he speaks about how among the principles of the kufr of idol worshippers is venerating and seeking help from the saints.[40]

---

[39] He said in his al-Muyassar fi Sharḥ Masābīḥ as-Sunnah, vol. 1, p. 204:

معنى إنكار النبي صلى الله عليه وسلم على اليهود والنصارى صنيعهم هذا مخرجٌ على وجهين: أحدهما: أنهم كانوا يسجدون لقبور الأنبياء؛ تعظيمًا لهم، والثاني: أنهم كانوا يتحرون الصلاة في مدافن الأنبياء، ... وكلا الطريقين غير مرضيةٍ، أما الأولى: فلأنها من الشرك الجلي، وأما الثانية: فلأنها متضمنة معنى الإشراك في عبادة الله؛ حيث أتى بها على صيغة الاشتراك والتبعية للمخلوق.

والدليل على تقرير الوجهين: قوله صلى الله عليه وسلم : (اللهم! لا تجعل قبري وثنًا يعبد؛ اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد)، والوجه الأول أشبه به.

[40] He said in his Al-Bā'ith 'alá Inkār al-Bida' wal-Ḥawādith, pp. 25-26:

فصل فِي تَقْسِيم البدع المستقبحة

ثمَّ هَذِه البدع المستقبحة والمحدثات تَنْقَسِم قسمَيْنِ قسم تعرف العامَّة والخاصة أنه بِدعَة إمّا مُحرمَة وإمّا مَكْرُوهَة وقسم يَظُنّهُ معظمهم إلّا من عصم عبادات وقربا وطاعات وسننا

فاما فالقسم الأول فَلا نطيل بِذكرِهِ إذْ قد كفينا مُؤنَة الكَلام فِيهِ لاعتراف فاعله انه لَيْسَ من الدّين لَكِن نبين من هَذا القسم مِمّا وقع فِيهِ جماعَة من جهال العَوام النابذين لشريعة الاسلام التاركين الأئِمَّة الدّين والفُقَهاء وهُوَ ما يَفْعَله طوائف من المنتمين الى الفقر الَّذِي حَقِيقَته الإفتقار من الآيمان من مؤاخاة النِّساء الأجانِب والخلْوَة بِهن واعتقادهم فِي مَشايِخ لَهُم ضالّينَ ممضلين يَأْكُلُون فِي نَهار رَمَضان من غير عذر ويتركون الصَّلاة ويخامرون النجسات غير مكترثين لذَلِك فهم داخلون تَحت قَوْله تَعالى ﴿أم لَهُم شُرَكاء شرعوا لَهُم من الدّين ما لم يَأْذَن بِهِ الله﴾ الشورى آيَة ٢١

وبهذه الطّرق وأمثالها كانَ مبادىء ظُهُور الكفْر من عبادَة الأصْنام وغَيرها ومن هَذا القسم أيْضا ما قد عَم الإبتلاء بِهِ من تَزْيِين الشَّيْطان للعامة تخليق الحِيطان والعمد وسرح مَواضِع مخصومة فِي كل بلد يحْكى لَهُم حاك أنه رأى فِي مَنامه بها أحدا مِمَّن اشْتهر بالصلاح والولايَة فيفعلون ذَلِك ويحافظون عَلَيْهِ مَعَ تضييعهم فَرائض الله تَعالى وسننه ويظنون أنهم متقربون بذلك ثمَّ يتجاوزون هَذا الى أن يعظم وقع تِلْكَ الأماكِن فِي قُلُوبهم فيعظمونها ويرجون الشِّفاء لمرضاهم وقَضاء حوائجهم بِالنذرِ لَهُم وهِي من بَين عُيُون وشَجر وحائط وحجر

4. Imam Shihāb ad-Dīn Al-Qarāfī al-Mālikī (d. 684 A.H.):

He spoke about how many of the ignoramuses among the Sufis fell into kufr for exaggerating the status and abilities of their Shaykhs to the point of believing that Allah ﷻ gave them the power of "kun" to will things into effect.[41]

5. Shaykh Ibn Taymiyyah (d. 728 A.H.) & Other Ḥanbalī Scholars:

Ibn Taymiyyah stated:

> من استغاث بميِّتٍ أو غائب من البشر بحيثُ يدعوهُ في الشدائدِ والكُرُبات، ويَطلُب منه قضاءَ الحوائج، فيقول: يا سيِّدي الشيخ فلان! أنا في حسبك وجِوارِك؟ أو يقول عند هجوم العدوِّ عليه: يا سيِّدي فلان! يَستوحِيه ويَستغيثُ به؟ أو يقول ذلك عند مرضِه وفقرِه وغيرِ ذلك من حاجاتِه-: فإن هذا ضالٌّ جاهلٌ مشركٌ عاصٍ لله باتفاقِ المسلمين...
>
> وهذا الشركُ إذا قامت على الإنسان الحجةُ فيه ولم يَنتهِ، وجَبَ قتلُه كقتلِ أمثالِه من المشركين، ولم يُدفَنْ في مقابرِ المسلمين، ولم يُصَلَّ عليه. وإمّا إذا كان جاهلًا لم يَبلُغْه العلمُ، ولم يَعرِف حقيقةَ الشرك الذي قاتلَ عليه النبي - ﷺ - المشركين، فإنه لا يُحكَم بكُفْرِه، ولاسِيَّما وقد كَثُر هذا الشركُ في المنتسبين إلى الإسلام، ومن اعتقدَ مثلَ هذا قُربةً وطاعةً فإنه ضالٌّ باتفاقِ المسلمين، وهو بعد قيامِ الحجة كافر.
>
> *"Whoever seeks aid (istaghātha) from a deceased person or one who is not present from humans, such that he supplicated to him during difficulties and times of burden, and he asks of him the fulfillment of needs, so he says: 'Oh my master (sayyidī) so and so, I am under your protection.' Or he says when the enemy attacks him, 'Oh my master so and so,' seeking aid in removing hardship. Or he says this when he is sick, poor, and other than that from his needs. This (individual) is misguided, ignorant, a polytheist, and a disobedient of Allah by the agreement of the Muslims...*
>
> *And this polytheism, if the proof has been established upon the person regarding this, and he does not cease, it becomes obligatory to execute him such as killing those like him from the polytheists, and he is not buried in the graveyards of the*

---

[41] He remarked in his Anwār al-Burūq fi Anwār al-Furūq, vol. 4, p. 446:
تعظم حماقة الداعي وتجرؤه فيسأل الله تعالى أن يفوض إليه من أمور العالم ما هو مختص بالقدرة والإرادة الربانية من الإيجاد والإعدام والقضاء النافذ المحتم وقد دل القاطع العقلي على استحالة ثبوت ذلك لغير الله تعالى فيكون طلب ذلك طلبا للشركة مع الله تعالى في الملك وهو كفر وقد وقع ذلك لجماعة من جهال الصوفية فيقولون فلان أعطي كلمة كن ويسألون أن يعطوا كلمة كن التي في قوله تعالى إنما أمرنا لشيء إذا أردناه أن نقول له كن فيكون وما يعلمون معنى هذه الكلمة في كلام الله تعالى ولا يعلمون ما معنى إعطائها إن صح أنها أعطيت وهذه أغوار بعيدة الروم على العلماء المحصلين فضلا عن الصوفية المتخرصين فيهلكون من حيث لا يشعرون ويعتقدون أنهم إلى الله تعالى متقربون وهم عنه متباعدون عصمنا الله تعالى من الفتن وأسبابها والجهالات وشبهها

Muslims, and he is not prayed upon. But if he was ignorant, the knowledge did not reach him, and he did not know the reality of the polytheism that the Prophet ﷺ fought the polytheists over, then it is not ruled that he is a disbeliever, especially since this polytheism has become frequent amongst those who ascribe to Islam. And whoever believes that this is a way to draw close (to Allah) and an act of obedience, then he is misguided by the agreement of the Muslims, and he, after the proof has been established, is a disbeliever."[42]

He also said:

فإنا بعد معرفة ما جاء به الرسول نعلم بالضرورة أنه لم يشرع لأمته أن يدعو أحدًا من الأموات لا الأنبياء ولا الصالحين ولا غيرهم، لا بلفظ الاستغاثة ولا بغيرها، ولا بلفظ الاستعاذة ولا بغيرها، كما أنه لم يشرع لأمته السجود لميت ولا إلى ميت ونحو ذلك، بل نعلم أنه نهى عن كل هذه الأمور، وأن ذلك من الشرك الذي حرمه الله ورسوله.لكن لغلبة الجهل وقلة العلم بآثار الرسالة في كثير من المتأخرين؛ لم يمكن تكفيرهم بذلك حتى يتبيّن لهم ما جاء به الرسول مما يخالفه.

"After knowing what the Messenger came with, we know by necessity that it has not been legislated for his nation to supplicate to anyone from the dead, the prophets, the righteous, or other than them. This is neither with the term al-istighāthah (seeking to be saved from a calamity), nor with other than it, and neither with the term al-istiʿādhah (seeking refuge) nor other than it…and this is from polytheism that Allah the Exalted and His Messenger have prohibited…and it is not possible to excommunicate them (i.e., make takfeer of them) due to this until it becomes clear to them what the Messenger (peace be upon him) came with which they go against…" [43]

---

[42] Jāmiʿ ar-Risāʾil, vol. 3, pp.145-151.
[43] Al-Radd ʿalá al-Bakrī, 376

Ḥanbalī jurists agree with Ibn Tayimiyyah on the subject of istighāthah, such as Imams Ibn Mufliḥ[44] (763 A.H.), al-Mardāwī[45] (d. 885 A.H.), Mar'ī al-Karmī [46](d. 1033 A.H.), Al-Buhūtī[47], and others.[48]

6. Imam Ibn Kathīr ash-Shāf'ī (d. 774 A.H.):

He stated:

> ويقول ابن كثير عن ابن تيمية: "وفي هذا الشهر بعينه راح الشيخ تقي الدين ابن تيمية إلى مسجد النارنج، وأمر أصحابه ومعهم حجارون بقطع صخرة كانت هناك بنهر قلوط -تزار وينذر لها- فقطعها، وأراح المسلمين منها ومن الشرك بها...
>
> ***"And in this month, Shaykh Taqī ad-Dīn ibn Taymiyyah went to masjid al-Nāranj and ordered his companions, along with stonemasons, to cut a rock that was by Qalūṭ river—and it is visited and has vows made to it—So it was cut, and he brought comfort to the Muslims from it along with the Shirk displayed to it."*** [49]

7. Ibn an-Naḥās ash-Shāf'ī (d. 814 A.H.):

In the context of discussing the deviations that the generality of people in the Ummah fell into, he said:

> ومنها : إيقادهم السرج عند الأحجار والأشجار والعيون والآبار ، ويقولون : إنها تقبل النذر ، وهذه كلها بدع شنيعة ومنكرات قبيحة تجب إزالتها ومحو أثرها ، فإن أكثر الجهال يعتقدون أنها تنفع وتضر ، وتجلب وتدفع ، وتشفي المريض وترد الغائب إذا نُذِر لها ، وهذا شرك ومحادة لله تعالى ولرسوله صلى الله عليه وسلم
>
> ***"Among which is setting up torches at shrines of stone, trees, rivers, and wells. And they say such objects accept vows. All of these are not only reprehensible***

---

[44] Al-Furū', vol. 10, p. 188

[45] Al-Inṣāf, vol. 10, p. 327

[46] Shifā' aṣ-Ṣudūr (ed. Salah, 2nd edition), p. 329 onward. Mar'ī al-Karmī in his book, Raf' al-Shubha wal-Gharar, stated that many Muslims fell into Shirk al-Ulūhīyyah:

وقد دخل كثير من أهل الاسلام في طرق مبتدعة يطول ذكرها، وأخرجوا من التوحيد ما هو منه كتوحيد الإلهية وإثبات حقائق أسماء الله وصفاته ولم يعرف كثير منهم من التوحيد إلا توحيد الربوبية وهو أن الله رب كل شيء وخالقه وهذا التوحيد كان يقر به المشركون الذين قال الله عنهم: {ولئن سألتهم من خلق السموات والأرض ليقولن الله} وقال تعالى عنهم: {وما يؤمن أكثرهم بالله إلا وهم مشركون}.

قالت طائفة من السلف: يقول لهم من خلق السموات والأرض فيقولون الله وهم مع هذا يعبدون غيره.
وإنما التوحيد الذي أمر الله به العباد هو توحيد الألوهية المتضمن لتوحيد الربوبية؛ بأن يعتقد إثبات الله وصفاته ويعبده ولا يشرك به شيئا والعبادة تجمع غاية الحب وغاية الذل له سبحانه

[47] Kashshāf al-Qinā', vol. 6, p. 168

[48] For more statements by Ibn Taymiyyah on this issue one can check the article by Ustadh Bassam titled "Did Ibn Taymiyyah and Ibn Al Qayyim Restrict Shirk to Shirk in Rububiyyah? A Response to Shaykh Hatim al-Awni".

[49] Al-Bidāyah wal-Nihāyah, vol. 18, p. 46

innovations but despicable evil that is obligatory to wipe out. Most of these ignoramuses believe these objects bring benefit or prevent harm, cure the sick, and return the lost home if a vow is made for it. This is Shirk and antagonism toward Allah and His Prophet.” [50]

8. Imam Taqiyyuddīn Al-Maqrīzī ash-Shāfi‘ī (d. 845 A.H.)

He was a historian and jurist, and he mentioned in his Al-Khuṭaṭ Al-Maqrīzīyyah while speaking about the Barjuwān area:

وبلغنى أن الرخامة التى كانت على الباب نصبوها على شكل قبر أحدثوه فى هذا المسجد، وبالله! ، إنّ الفتنة بهذا المكان والمكان الآخر من حارة برجوان الذي يعرف بجعفر الصادق، لعظيمة ! ، فإنهما صارا كالأنصاب التي كانت تتخذها مشركو العرب، يلجأ إليهما سفهاء العامّة والنساء في أوقات الشدائد، ويُنزلون بهذين الموضعين كربهم وشدائدهم التي لا يُنزلها العبد إلا بالله ربه، ويسألون في هذين الموضعين ما لا يقدر عليه إلا الله تعالى وحده، من وفاء الدين من غير جهة معينة، وطلب الولد ونحو ذلك، ويحملون النذور من الزيت وغيره إليهما، ظنا أن ذلك ينجيهم من المكاره، ويجلب إليهم المنافع، ولعمري إن هي إلّا كرّة خاسرة، ولله الحمد على السلامة

“And it has reached me that the marble by the gate they introduced in the masjid had been erected in the form of a grave. For God’s sake! Verily, the fitnah with this place, and another in the same area known as Ja‘far Aṣ-Ṣādiq, is very great! For both have become like the pagan altars of old which the Arab polytheists had erected. The foolish and women rush to these places at times of tribulation. They bring forth to these two places their problems and needs whose solutions they ought to seek from Allah alone. They ask in these two places what none has ability over except Allah alone. Examples of which are: paying back debts, seeking a child, and other related requests. They make vows of gifting olive oil to these places with the assumption that that will protect them from life’s challenges and that it will bring benefits! By my life, this is an effort in futility! We thank Allah for the safety of religious admonitions and the contemplation of the affairs of those gone past.” [51]

Elsewhere, Al-Maqrīzī distinguishes between Tawḥīd ar-Rubūbīyyah and Tawḥīd al-Ulūhīyyah, and he mentions that the bulk of the major Shirk committed by polytheists fell under Tawḥīd al-Ulūhīyyah. He also mentions how people who visit graves fall under different categories and that those who go to the graves and call upon the dead are guilty of Shirk al-Ulūhīyyah and love.[52]

---

[50] Tanbīhul-Ghāfilīn, p. 522

[51] Al-Mawā‘iẓ wal-‘Itibār bi-dhikr Al-Khiṭaṭ wal-Āthār, vol. 3, p. 94

[52] He said in Tajrīd at-Tawḥīd al-Mufīd, pp. 14-20:

وشرك الأمم كله نوعان: شرك في الإلهيّة، وشرك في الربوبيّة

9. Imam Badr ad-dīn Al-Ahdal aṣ-Ṣūfī al-Ash'arī ash-Shāfi'ī (d. 855 A.H)

The Yemeni Shāfī'i jurist said:

> والاستغاثة بالمشايخ الأموات والأحياء مما أطبق عليه المتأخرون من المتصوّفة، ولم يُنقل عن السلف المتقدمين؛ لمعرفتهم بأنّ الاستغاثة بغير الله تعالى لا تجوز ولا تنفع، قال الله تعالى: {قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا} وغير ذلك من الآيات. ولم يُنقل أن النبي صلى الله عليه وسلم أذِن لأحد من الصحابة رضي الله عنهم في الاستغاثة به في شدّةٍ قطّ، وكان حاضرًا يوم أُحد فلم يملك من الأمر شيئًا كما قال الله تعالى: {لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ} ، وإنما يُستشفع به إلى الله تعالى في تفريج الكرب وتسهيل الشدائد، وكذا بالصالحين من عباد الله، فاعلم ذلك = ولا تتبع جهالات المتأخرين

"Seeking help (Istighāthah) from sheikhs, dead or alive, is one of those issues that later Ṣufis agreed on its permissibility, yet has not been related from the pious predecessors. This is because they knew that Istighāthah with others other than Allah is neither permissible nor beneficial. Allah says: "Say, invoke those you have claimed (as gods) besides Him, for they have no ability to remove adversity from you or change it" (Qur'ān, 17:56) and other verses of a similar nature. It is also not traceable that the Prophet permitted anyone of the companions to do Istighāthah with him when in hardship. He (the Prophet) was present at the battle of Uḥud, yet he could not control events as they unfolded. Allah says: you have no control over the issue (Qur'ān, 3:128). Rather, we seek his and other pious people's intercession with Allah to remove difficulties and resolve tribulations. Know this, and do not follow the ignorance of those who came later." [53]

10. Imam Qāsim b. Quṭlūbughā (d. 879 A.H.) & Other Ḥanafī Scholars:

He said:

> وأمّا النَّذْرُ الَّذِي يُنْذِرُهُ أَكْثَرُ العَوامّ عَلى ما هُوَ مُشاهَدٌ كَأنْ يَكُونَ لِإنْسانٍ غائِبٌ أَوْ مَرِيضٌ، أَوْ لَهُ حاجَةٌ ضَرُورِيَّةٌ فَيَأْتِي بَعْضَ الصُّلَحاءِ فَيَجْعَلُ سُتْرَةً عَلى رَأْسِهِ فَيَقُولُ يا سَيِّدِي فُلانٌ إنْ رُدَّ غائِبِي،

فالشرك في الإلهيّة والعبادة: هو الغالب على أهل الإشراك، وهو شرك عبّاد الأصنام، وعبّاد الملائكة، وعبّاد الجّن، وعبّاد المشايخ والصالحين الأحياء والأموات، الذين قالوا: ﴿ما نَعْبُدُهُمْ إلاّ لِيُقَرِّبُونا إلى اللَّهِ زُلْفى﴾، ويشفعوا لنا عنده، وينالنا بسبب قربهم من الله وكرامته لهم قرب وكرامة، كما هو المعهود في الدنيا من حصول الكرامة والزلفى لمن يخدم أعوان الملك وأقاربه وخاصته...

والنّاس في هذا الباب ـ أعني: زيارة القبور ـ على ثلاثة أقسام قوم يزورون الموتى فيدعون لهم. وهذه هي الزّيارة الشرعيّة.

وقوم يزورونهم يدعون بهم، فهؤلاء هم المشركون في الألوهيّة والمحبّة.

وقوم يزورونهم فيدعونهم أنفسهم، وقد قال النبي صلّى الله عليه وآله وسلّم: «اللهم لا تجعل قبري وثنا يعبد»، وهؤلاء هم المشركون في الربوبيّة.:

[53] Maṭālib Ahl al-Qurbah fī Sharḥ Du'ā' Abī Ḥarbah, p. 168

أَوْ عُوفِيَ مَرِيضِي أَوْ قُضِيَتْ حاجَتِي فَلَكَ مِن الذَّهَبِ كَذا، أَوْ مِن الفِضَّةِ كَذا، أَوْ مِن الطَّعامِ كَذا، أَوْ مِن الماءِ كَذا، أَوْ مِن الشَّمْعِ كَذا، أَوْ مِن الزَّيْتِ كَذا فَهَذا النَّذْرُ باطِلٌ بِالإجْماعِ لِوُجُوهٍ:

مِنها أَنَّهُ نَذْرُ مَخْلُوقٍ والنَّذْرُ لِلْمَخْلُوقِ لا يَجُوزُ؛ لِأَنَّهُ عِبادَةٌ والعِبادَةُ لا تَكُونُ لِلْمَخْلُوقِ ومِنها أَنَّ المَنْذُورَ لَهُ مَيِّتٌ والمَيِّتُ لا يَمْلِكُ ومِنها إنْ ظَنَّ أَنَّ المَيِّتَ يَتَصَرَّفُ فِي الأُمُورِ دُونَ اللَّهِ تَعالى واعْتِقادُهُ ذَلِكَ كُفْرٌ

"As for vows that most of the laity make, as is observed, in which case a person has a missing or a sick loved one or urgent needs, he then proceeds to some of the acclaimed saints. He puts his vest on his head and says: "O my master so and so, if you return my missing person or cure my sick, or resolve my need, I promise to give you a charity of such and such gold or silver or food or water or candles or oil. This vow is void by the consensus of scholars for several reasons:

Among these is that this is a vow for a creature, and a vow to creatures is not permitted because it is an act of worship. Acts of worship are not meant for other than Allah. And [another reason] is that the vow is given to a dead person who does not possess anything. And [another reason] is that if he thinks that the dead can do things without Allah's Will, then his belief is kufr." [54]

Notice how Ibn Quṭlūbughā states that giving vows to others other than Allah is Shirk, and he provides this as a separate reason for it being Shirk than a possible (because he said, "if") belief in attributing self-sufficiency to the entity.

Prominent Ḥanafī scholars succeeding Ibn Quṭlūbughā relayed his words in agreement, such as Ibn Nujaym (d. 970 A.H.)[55], 'Alā' ad-Dīn al-Ḥaṣfakī (d. 1088 A.H.)[56], aṭ-Ṭaḥṭāwī (d. 1231 A.H.)[57], Ibn 'Ābidīn (d. 1252 A.H.)[58], and others.

11. Imam Muḥammad al-Birikiwī al-Ḥanafī (d. 981 A.H.)

His entire book *Ziyārat al-Qubūr ash-Shar'īyyah wal-Shirkīyyah*[59] is a scathing critique of the deviations surrounding visitations to the grave and saint

---

[54] Ibn Nujaym (d. 970 A.H.) cites it from Ibn Quṭlūbughā's Sharḥ ad-Durar in his al-Baḥr ar-Rāiq, vol. 2, p. 320.

[55] Al-Baḥr ar-Rāiq, vol. 2, p. 320.

[56] In his ad-Durr al-Mukhtār, vol. 1, pp. 151-152, he stressed that the problem remained prevalent during his era:

واعلم أن النذر الذي يقع للاموات من أكثر العوام وما يؤخذ من الدراهم والشمع والزيت ونحوها إلى ضرائح الاولياء الكرام تقربا إليهم فهو بالاجماع باطل وحرام ما لم يقصدوا صرفها لفقراء الانام، وقد ابتلى الناس بذلك، ولا سيما في هذه الاعصار، وقد بسطه العلامة قاسم في شر درر البحار، ولقد قال الامام محمد: لو كانت العوام عبيدي لاعتقتهم وأسقطت ولائي، وذلك لانهم لا يهتدون، فالكل بهم يتعيرون.

[57] See his Ḥāshiyah, p. 693

[58] Ad-Durr al-Mukhtār, vol. 2, pp. 439-440

[59] Some have disputed his authorship of this book and state that, in fact, it was authored by Aḥmad ar-Rūmī (d. 1043 A.H.).

veneration. Regarding the deviants of the ummah who engage in these deviations, he went as far as stating on page 28 of his book:

> فقلب هؤلاء الأمر، وعكسوا الدين، وجعلوا المقصودَ بالزيارة الشرك بالميت، ودعاءَه، وسؤاله الحوائجَ، واستنزال البركات منه، ونحو ذلك...
>
> ***"They flipped the issue upside down and reversed the religion. They made the purpose of the visit Shirk by the dead, calling out to him, asking him to fulfill their needs, seeking blessings from him, and so on... "*** [60]

12. Imam Ibn Ṭāhir Al-Fattanī al-Ḥanafī (d. 986 A.H.)

He was nicknamed "The king of Ḥadīth scholars." He said:

> فإنّ منهم من قصد بزيارة قبور الأنبياء والصلحاء أن يصلي عند قبورهم، ويدعو عندها، = ويسألهم الحوائج، وهذا لا يجوز عند أحد من علماء المسلمين؛ فإنّ العبادة وطلب الحوائج، والاستعانة حق لله وحده
>
> ***"And among them are those who deliberately travel to visit the graves of Prophets and pious people to pray by their graves and offer Ṣalāh there as well. They ask the dead for their needs. This is not permitted by any Muslim scholar, for worship and requesting help or needs are for Allah alone. "*** [61]

13. Imam Zayn ad-Dīn al-Ma'barī ash-Shāfi'ī (d. 987 A.H.)

When discussing beliefs and actions that result in apostasy, he said:

> وسجود لمخلوق) اختيارا من غير خوف ولو نبيا وإن أنكر الاستحقاق أو لم يطابق قلبه جوارحه) لان ظاهر حاله يكذبه وفي الروضة عن التهذيب من دخل دار الحرب فسجد لصنم أو تلفظ بكفر ثم ادعى إكراها فإن فعله في خلوته لم يقبل ...
>
> ***"Commentary: "(And prostrating to a creation)" out of free will without fear, even [if it were to] a prophet, and [even] if he denied [his] deserving [this], or [even if] his heart did not agree with his limbs, because his apparent state considers this untrue. In Ar-Rawḍah [quoting] from At-Tahdhīb [it states]: 'Whoever enters Dār Al-Ḥarb and prostrates to an idol or utters kufr, then he claims coercion, then: if he did this in solitude, it would not be accepted from him... "*** [62]

---

[60] Though al-Birikiwī does not say it, he is clearly paraphrasing Ibnul Qayyim's words from Ighāthat al-Lafhān when he states:
فقلب هؤلاء المشركون الأمر، وعكسوا الدين وجعلوًا المقصود بالزيارة الشرك بالميت، ودعاءه والدعاء به، وسؤاله حوائجهم، واستنزال البركات منه، ونصره لهم على الأعداء ونحو ذلك.
This is not a coincidence, as al-Birikiwī repeatedly cites Ibnul Qayyim in his book.

[61] Majma' Biḥār al-Anwār, vol. 2, p. 444; this is cited in the book Juhūd 'Ulamāl-Ḥanafiyyah fī Ibṭāl 'Āqāid Al-Qubūriyyah, by Shamsuddīn as-Salafī, vol. 2, p. 1136.

[62] Fatḥ Al-Mu'īn, p. 571

14. Imam Aḥmad b. 'Abdul Aḥad As-Sirhindī al-Ḥanafī (d. 1034 A.H.):

Deemed by some to be a mujaddid, he said:

> التبرِّي من الكفر هو شرط الإسلام، والاجتناب عن شائبة الشرك توحيد، والاستمداد من الأصنام والطاغوت في دفع الأمراض والأسقام كما هو شائع فيما بين جهلة أهل الإسلام ـ عين الشرك والضلالة .... ونشكو إلى الله تعالى شكاية عن حال أهل الضلال يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به.. وأكثر النساء مبتليات بهذا الاستمداد الممنوع عنه بواسطة كمال الجهل فيهن، = يطلبن دفع البلية من هذه الأسماء الخالية عن المسميات، ومفتونات بأداء مراسم الشرك وأهل الشرك....، كما أنّ جهله أهل الإسلام خصوصًا طائفة نسائهم ـ يؤدون رسوم أهل الكفر وكل ذلك شرك وكفر بدين الإسلام، قال الله تعالى: {وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ}، وما يفعلونه من ((ذبح الحيوانات عند قبور المشايخ المنذورة لهم)) جعله الفقهاء أيضًا في الروايات الفقهية داخلًا في الشرك ((ومثل ذلك يصُمن بنيتهم.. ويطلبن حوائجهن منهم بواسطة هذا الصيام، ويزعمن قضاء حوائجهن منهم!!)) ، *وهذا الفعل إشراك للغير في عبادة الله تعالى وطلب لقضاء الحوائج من الغير بواسطة العبادة إليه "

> *"Dissociating from Kufr is a condition for the validity of Islam. So also is avoiding any taint of Shirk on Tawhīd (Islamic monotheism). Seeking help and protection from sickness and diseases from idols and Ṭāghūt[63] has become prevalent among the ignoramuses who ascribe themselves to Islam; this is the very essence of Shirk and misguidance... unto Allah we complain about the situation of misguided people who strive to resort to the judgement of the very Ṭāghūt they were told to disbelieve in...most women are afflicted with this type of prohibited seeking of assistance because of the presence of complete ignorance in them. They seek prevention from calamity with these empty names that apply to no real entity. So severely are they afflicted by the people and practices of Shirk... just as some ignoramuses among those who ascribe themselves to Islam –particularly women- who carry out practices of the people of Kufr. And all of these constitute Shirk and Kufr in Islam. Allah says: And most of them do not believe in Allah except they still commit Shirk (Qur'ān, 12:102)*
>
> *Their slaughtering of animals vowed to the graves of their shaykhs is also deemed Shirk by jurists in various juristic views. Examples of these: they fast for them ... and they seek their needs from them with these fasting, and they claim such shaykhs resolve their problems! This action is Shirk in worshipping Allah and seeking help from another creature in resolving a need by offering them worship."*[64]

[63] Any and everything worshipped besides Allah.
[64] Al-Muntakhabāt min al-Maktūbāt, vol. 3, p. 45

15. Imam Aḥmad b. 'Abdul Qādir ar-Rūmī Al-Ḥanafī (d. 1041 A.H.)

He authored the book, Majālis al-Abrār wa-Masālik Al-Akhyār wa-Maḥāiq Al-Bida' wa-Maqāmi' Al-Ashrār Al-Fujjār. In describing the motivation for writing the book, he says on pp. 2-3:

وأُبيّن فيه من الاعتقادات الصحيحة والأعمال الآخرة، وأحذر عما فيه من استمداد القبور وغيره من فعل الكفرة، وأهل البدع الضالة المضلة الفجرة، لما رأيت كثيراً من الناس في هذا الزمان جعلوا القبور كالأوثان، يصلون عندها ويذبحون القربان، ويصدر منهم أفعال وأقوال لا تليق بأهل الإيمان، فأردت أن أبين ما ورد به الشرع في هذا الشأن، حتى يتميز الحق من الباطل عند من يريد تصحيح الإيمان والخلاص من كيد الشيطان، والنجاة من عذاب النيران، والدخول في دار الجنان. والله الهادي وعليه التكلان

"I will be explaining in it the correct creedal positions and the deeds necessary for felicity in the Hereafter. I will also warn against seeking help and support from graves and other related actions similar to that of unbelievers and misguided innovators. This is driven by what I have observed of many people in these times who have made the graves of the pious like idols. They observe their Ṣalāh at such grave sites and slaughter animals therein. Their actions and words do not align with those who have faith. Accordingly, I have decided to relate aspects of the Sharī'ah on such issues. By doing so, truth becomes clear and distinct from falsehood for whosoever wishes to correct his faith and escape from the plots of Shaytan, attain safety from Hell, and make it to the abode of Paradise. Verily, Allah is the one who guides, and on Him, we place our trust."

He also said on page 30:

ومنهم من يستغيث بالمخلوق سواء كان المخلوق حيا أو ميتا، أو مسلما أو غير مسلم، ويتصور الشيطان بصورته، ويقضي حاجة من يستغيث به، فيظن أنه هو الذي استغاث به، وليس كما يظن، بل إنما هو الشيطان أضلّه لما أشرك بالله فإن الشيطان يضل بني آدم بحسب قدرته ... ، فإنه إذا أعانهم على مقاصدهم فهو يضرهم أضعاف ما ينفعهم، فإذا كان منتسبًا إلى الإسلام إذا استغاث بمن يحسن به الظن من شيوخ المسلمين، يجيء إليه الشيطان في صورة ذلك الشيخ، فإن الشيطان كثيرًا ما يجيء على صورة الصالحين، ولا يقدر أن يتمثل بصورة رسول رب العالمين

"And some of them do Istighāthah with creatures, whether dead or alive, Muslim or non-Muslim. And Shayṭān takes the shape of such individuals and solves the needs of those who did Istighāthah with him. So the ignorant assume it was the dead person he had sought Istighāthah of. This is not as he has imagined; it is the Shayṭān who misled him because he had committed Shirk. For verily, Shaytan leads humans astray according to his ability… if he were to assist them in

achieving some goals, he harms them in far greater ways. If the individual identifies as Muslim, Shayṭān comes to him in the form of those sheikhs he has a good opinion of; for Shayṭān comes many times in the form of pious people; the exception is the Prophet, whom he cannot take his shape."

16. Al-Allāmah Ḍiyā' ad-Dīn Ṣāliḥ b. Mahdī Al-Kawkabānī (d. 1108 A.H.)

He was initially Zaydī in his school of jurisprudence before becoming an independent and qualified jurist. He said:

جاءني شريف من أشراف مكة، وكان يعتقد متصوفاً وأنا أنهاه عنه، فجاءني مذعوراً يقول: ذكرتُ الله ورسوله فغضب فلان وقال: لا أعرفُ الله ولا رسوله إنما أعرف شيخي.

وزار بعضُ العقلاء ابنَ عباس فرأى غلو الناس فيه، فقال لرجل من عمد مكة ومدرسيهم ومتصوفتهم: أهلُ الطائف لا يعرفون الله، قد اتخذوا ابن عباس إلهاً من دون الله، فسقط من عين ذلك المدرس، وقال: ما كنت أظنك بهذه المنزلة من الجهل والغفلة، هم لا يعرفون الله، ولكن تكفيهم معرفة ابن عباس، وهو يعرف الله.

ثم قد صوروا كذبات قالوا: مشى الجنيد في البحر وهو يقول: يا الله يا الله، وقال لتلميذه: قل أنت: يا جنيد يا جنيد. قال: مشيا ثم قال تلميذه: يا الله، فغرق، فنهره الشيخ، فتاب، وقال: يا جنيد، فمشى فوق الماء.

وقالوا: جاء منكر ونكير لميت فقالا: من ربك؟ فقال: شيخي فلان، وكرروا سؤاله وهو يكرر قول: شيخي فلان، فقالوا: صدق، وذهبوا عنه راضين.

ومن أنكر هذا قالوا: جلمود مخذول، ولا يحب الأولياء، أو نحو ذلك من عبارات لهم، فهؤلاء زادوا على من قال: {مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى}، وليس لهؤلاء من علاج غير السيف، ولكن أهل السيف الآن أجهل خلق الله وأشدهم اغتراراً بتلك الأساليب

"One of the Sharīfs of Makkah came to me. He used to be a Ṣūfī while I use to reprimand him for it. When he came, he was in a state of shock saying: I mentioned Allah and His Messenger to someone and he responded to me angrily: I do not know Allah and His Prophet, I only know my Shaykh!

Some intelligent people visited Ibn 'Abbās and saw how people went into extremes about him. He said to one of the principals, teachers, and Ṣūfis of Makkah: the people of Aṭ-Ṭā'if do not know Allah; they have taken Ibn 'Abbās as a god besides Allah! He immediately lost face with that teacher who reprimanded him saying: I did not think you were this ignorant and heedless! Even if they do not know Allah, it is sufficient that they know ibn 'Abbās because he knows Allah!

They came up with lots of lies and fabrications, among which is that Al-Junayd was once walking on water while he chanted: O Allah! O Allah! He, however, said to his student: You should say: O Junayd! O Junayd! As they both walked on the water, the student said: O Allah! And He began sinking, to which Junayd reprimanded him and told him to continue with saying, "O Junayd!" When the student repented and started saying "O Junayd!" he started walking on water again!

(Of such horrendous lies) is their statement Munkar and Nakīr came to a dead person in his grave, and as they asked him: who is your Lord? He replied to Shaykh so-and-so. They repeated the question, and he repeated the answer. The two angels then said He is truthful, then they let him be!!

Whosever condemns these is called blockheaded and helpless! They accuse him of not loving the Awliyā[65], or other forms of name-calling. They have surpassed those Allah described: We worship them only to draw closer to God (Qur'ān, 39:3)

There appears to be no solution to these people other than the sword, but those in authority now are the most ignorant of Allah's creatures and the most deceived by these issues." [66]

17. Imam Son' Allah al-Ḥalabī al-Ḥanafī (d. 1120 A.H.)

He spoke about the phenomenon of saint veneration among Muslims during his time and how this is Shirk.[67]

18. Imam Dāwūd al-Qārisī al-Ḥanafī (d. 1169 A.H.):

He complained about how prevalent it was in different Muslim lands to see ignorant Sufis commit Shirk due to the excesses they engaged in their treatment of their Shaykhs.[68]

---

[65] Saints, literally friends of Allah

[66] al-Abḥāth al-Musaddadah fi Funūn Muta'addidah, pp. 158-159:

[67] He said in Sayf Allah 'alá man Kadhaba 'alá Awliyā' Allah, pp. 23-23:

هذا وإنه قد ظهر الآن فيما بين المسلمين جماعات يدعون أن للأولياء تصرفًا في حياتهم وبعد الممات، ويستغاث بهم في الشدة والبليات وبهممهم تكشف المهمات فيأتون قبورهم وينادونهم في قضاء الحاجات؛ مستدلين على أن ذلك منهم كرامات...
وهذا كلام فيه تفريط وإفراط؛ بل فيه الهلاك الأبدي، والعذاب السرمدي. لما فيه من روائح الشرك المحقق...

[68] He said in one of his letters, al-Maw'iẓa al-Ḥasanah:

أي من تجاوز الله تعالى، أو متجاوزين لله تعالى أو غير الله أولياء، أي أحباء {يحبونهم كحب الله والذين آمنوا أشد حبا لله} أو أنصارا -على زعمهم- وتوهمهم فيهم السر الخفي والتصرف القوي أو متصرفات فيهم بأنواع من التصرف -كما هو زعم مشركي العرب- وطبائعهم المألوفة بالعبادة وغاية التضرع لغير الله. واعتقاد السر والتصرف فيه تزيينا من الشيطان وخذلانا من الله تعالى واتباعا للهوى وتقليدا للآباء.

19. Imam Ad-Dahlawī (d. 1176 A.H.)

Some of his statements can be found here.

20. Imam Thanā'ullah Al-'Uthmānī Al-Pānībuttī Al-Ḥanafī (1225 A.H.)

He was nicknamed "the Bayhaqī of this era." He never had contact with the "Wahhabi" movement throughout his life. He authored the book, Irshād aṭ-Ṭālibīn, which was adopted by many Ḥanafī jurists, among them Al-Gangohī. He said on page 22:

> لا يجوز عبادة غير الله، ولا استعانة من غيره تعالى؛ لأن ذلك من حق الله تعالى وحده، كما قال سبحانه بصيغة الحصر: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}، = فلا يجوز النداء للأولياء، لأنه من العبادة، كما لا يجوز الانحناء إلى القبور، ولا الطواف بها، لأن الطواف لا يكون إلا بالكعبة، ولأن الطواف كالصلاة، فلا تجوز لغير الله.
>
> ولا يجوز أيضا دعاء الأنبياء والأولياء في الكربات، سواء كانوا من الأحياء أو من الأموات؛ لأن الدعاء من العبادة بصريح الكتاب والسنة، ولكن بعض الجهال يقولون عند الكربات: "يا شيخ عبد القادر الجيلاني شيئا لله"، ويقول بعضهم: "يا خواجة شمس الدين الباني بتي شيئا لله"، فهذا لا يجوز، بل هو شرك، وكفر؛ لأن الله تعالى قال: {إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ}، فالذين يدعونهم هم عباد مثلهم، لا قدرة لهم على النفع والضر وإنجاح الحوائج " أهـ
>
> ***"It is not allowed to worship other than Allah, as it is not permissible to seek the help of others other than Him, as this is solely a right of Allah. As He Himself, glorified is He, restricted this with the statement:***
>
> ***You alone, we worship; You alone, we seek help from (Surah 1:5)***
>
> ***It is not allowed to call on Awliyā because it is worship and neither is it allowed to prostrate or genuflect to graves nor make Ṭawāf around them because Ṭawāf is meant for the Ka'bah alone and its Ṭawāf is an act of worship like Ṣalāh. This is not permissible for other than Allah.***
>
> ***It is also not permissible to supplicate to Awliyā' and Prophets at times of tribulation, whether dead or alive, because supplications are acts of worship. This is categorically mentioned in the Quran and Sunnah. Unfortunately, you see some***

ويدخل في عموم هذه الآية اتخاذ المتصوفة الجهلة قبور مشايخهم البطلة معبدا يعبدون فيه لمشايخهم ويتضرعون لهم، توهما منهم أن هذه المشايخ يتصرفون فيهم بالتقريب إلى الله لهم، ودفع المصائب والبلايا عنهم، ولذا يقولون الله والسعادات يقضينا الحاجات، وأن لهم كراسي من النور بين السماء والأرض ويتصرفون في كل شيء حي في السماء بين الملائكة وفي البحر بين السمك، وأمثال هذه الترهات كثيرة في البلاد العربية كالمصر والشام والحلب

ignoramuses saying, at times of crisis, "O Shaikh Abdul-Qādir Al-Jaylānī do something for Allah's sake!"

Some of them will say: "O khawājah Shamsuddīn Al-Pānībūttī do something for Allah's sake"! All of these are not permissible. In fact, it is Shirk and Kufr. Because Allah said: Verily, those you call unto besides Allah are creatures like you, call on them and let us see if they will respond to you if you are truly truthful (Qur'ān, 7:194)

The people they call are also slaves of Allah like them; they cannot harm or benefit or solve problems."

21. Imam ash-Shawkānī (d. 1255 A.H.)

The evidence strongly suggests that he remained a supporter of the "Wahhabis" till the end of his life[69]; however, I only include him here because some believe he withdrew his support from them.

Ash-Shawkānī was mercilessly harsh against saint veneration and calling out to the dead in his works; he even justified reports of the "Wahhabis" fighting them on account of it. [70] He has too many statements to share, which is why I would recommend readers to check out the work, Manhaj al-Imām ash-Shawkānī fil 'Aqīdah, by 'Abdullah Nomsok and, in particular, check out pages 276, 478, 484-486, 494-495, and 525-535.

22. Imam Al-Ālūsī al-Ḥanafī (d. 1270 A.H.)

He was the Muftī of Baghdad. He said:

إن الناس قد أكثروا من دعاء غير الله تعالى من الأولياء الأحياء منهم والأموات وغيرهم، مثل: يا سيدي فلان، أغثني. وليس ذلك من التوسل المباح في شيء، واللائق بحال المؤمن عدم التفوه بذلك، وأن لا يحوم حول حماه وقد عده أناس من العلماء شركا، وإن لا يكنه فهو قريب منه، ولا أرى أحدا ممن يقول ذلك إلا وهو يعتقد أن المدعو الحي الغائب أو الميت المغيب يعلم الغيب أو يسمع النداء ويقدر بالذات أو بالغير على جلب الخير ودفع الأذى وإلا لما دعاه ولا فتح فاه، وفى ذلكم بلاء من ربكم عظيم، فالحزم والتجنب عن ذلك وعدم الطلب إلا من الله تعالى القوي الغني الفعال لما يريد

[69] See 'Alā' Ḥasan Ismā'īl, Mā Ziltu Salafīyyan, pp. 83-90

[70] He said in his Al-Badr aṭ-Ṭāli', vol. 2, p. 6:

وتبلغنا عَنهُ أَخْبار الله أعلم بِصِحَّتِها من ذَلِك أنه يسْتَحل دم من اسْتَغاثَ بِغَيْر الله من نبي أو ولي وغير ذَلِك ولا ريب أن ذَلِك إذا كانَ عَن اعْتِقاد تَأْثِير المستغاث كتأثير الله كفر يصير بِهِ صاحبه مُرْتَدا كَما يَقع فى كثير من هَؤُلاءِ المعتقدين للأموات الَّذين يَسْأَلُونَهُمْ قَضاء حوائجهم ويعولون عَلَيْهِ زِيادَة على تعويلهم على الله سُبْحانَهُ ولا ينادون الله جل وعلا إلّا مقترنًا بِأسْمائِهِمْ ويخصونهم بالنداء منفردين عَن الرب فَهَذا أمر الكفْر الذى لا شكّ فِيهِ ولا شُبْهَة وصاحبه إذا لم يتب كانَ حَلال الدَّم والمال كَسائِر المُرْتَدين

"So much have people increased in calling their saints, whether dead or alive and others besides Allah. Examples like: O my master so and so, save me! This is not permissible tawassul in any sense. It is unbecoming for a Muslim to utter such or even get close to it. Some scholars have deemed it Shirk. And even if it is not Shirk, it is close to it. I do not know of anyone who makes these statements except that he believes that the person he calls, whether alive but absent or dead and hidden, knows the unseen; can hear the calls; is inherently capable of, or with the support of others, bringing good and preventing evil. If this were not the case that he has this belief, he would definitely not call him or open his mouth. This is definitely a great trial from your Lord! One must be firm in avoiding it and not requesting such except from Allah, the Omnipotent, the Independent, who does as he wishes."[71]

23. Al-Bakrī ad-Dimyāṭī ash-Shāfi'ī (d. 1310 A.H.)

Commenting on the book Fatḥ Al-Mu'īn, authored by Zayn ad-Dīn al-Ma'barī ash-Shāfi'ī (d. 987 A.H.), he stated:

(قوله: وسجود لمخلوق)... : أي وكسجود لمخلوق سواء كان صنما أو شمسا أو مخلوقا غيرهما فيكفر به لانه أثبت لله شريكا...

(قوله: ولو نبيا) أي ولو كان المخلوق نبيا فإنه يكفر بالسجود له.

(قوله: وإن أنكر الاستحقاق) أي يكفر بالسجود للمخلوق وإن أنكر استحقاقه له واعتقد أنه مستحق لله تعالى خاصة

"(His statement: 'And prostrating to a creation): ... such as making sujūd to creation, whether it is an idol, the sun, or another creation other than them. He disbelieves because he has affirmed a partner with Allah through this action...

(His statement: 'even [if it was] a prophet') i.e., even if the creation was a prophet, he becomes a disbeliever by prostrating to him.

(His statement: 'and [even] if he denied [its] deserving [this]' he disbelieves by prostrating to the creation, even if he denies it deserving this, and believed that it is only deserved for Allah, the Most Exalted, alone."[72]

24. Abdullah al-Ghumārī (d. 1413 A.H.)

He was certainly no friend of the "Wahhabis" and was one of their staunchest critics. He wrote a book Iḥyā' al-Maqbūr criticizing the "Wahhabis,"

[71] Rūḥ al-Ma'ānī, vol. 6, p. 128
[72] I'ānat Aṭ-Ṭālībīn, vol. 4, p. 153

yet in that very same book, he had to concede that there were still many ignorant laymen who fell into kufr due to their excessive veneration of saints.[73]

[73] He said on pages 19-20:
فكثير من جهلة العوام بالمغرب ينطق بما هو كفر صراح في حق مولانا عبد القادر الجيلاني (رضي الله عنه)... وكذلك نرى بعضهم يفعل ذلك مع من يعتقده من الأحياء، فيسجد له، ويقبل الأرض بين يديه في حال سجوده... ويطلب منه في تلك الحال الشفاء والغنى والذرية ونحو ذلك مما لا يطلب إلا من الله تعالى...فإن عندنا بالمغرب من يقول عن القطب الأكبر ابن مشيش (رضي الله عنه) إنه الذي خلق الدين والدنيا! ومنهم من قال والمطر نازل بشدة -: يا مولانا عبد السلام ألطف بعبادك!! فهذا كفر.